



THE SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 125 MAIDEN LANE.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VII.—NO. 16.

NEW YORK, SATURDAY, AUGUST 14, 1858.

WHOLE NO. 328.

THE SPIRITUAL TELEGRAPH.

PRICE:	
One Year, strictly in advance, [if registered at the risk of publisher]	\$2.00
12 Months	1.00
Two Months	.60
Sixty Days before, if delivered,	.50
Delivery price—10 cents postage, \$1.00.	
Advertisement inserted at 12¢ cents per line.	

CONTENTS OF THIS NUMBER.

Science	151	Table Moving In Worcester, Mass.	157
in the Western Reserve	152	The Natural Sciences—Their Anti-	
and Old Lights	152	quity	157
London Allusion	152	The Philanthropic Convention	157
and Spirit Telegraphing	152	Forewarned of his own Death	157
of Conference	153	Immortality	158
in God	154	No two ways about it	158
God Embodied and Disembodied	155	Mental Images	159
Where (poetry)	156	Public Lecturers	159
South-Grant Event of the Nine-	156	Is there any Rest?	159
and Century	156	The Atlantic Cable Land	160
Exploration	156	Exciting Encounter	160
Angels have Come	157	A Trade, a Fortune	160
Proposed Convention at Eliza	159	Proposed Convention at Eliza	160

SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

TEACHINGS OF SCIENCE

COMPARED WITH THE BIBLE HISTORY OF CREATION.

I propose now appealing to the records of the New Testament to sustain my definition of nature's laws, and hope to show that they sustain my views of the economy of nature and the philosophy of creation. Let me, however, first premise that Spiritualists and their Spirit teachers alike profess to regard Jesus as "the great medium," who exhibited in himself the highest and most harmonious development the world has ever had before or since his time, and as according to their theory, therefore, through him elevated and profound wisdom and truths were revealed to man from the inner world, I may claim that much deference is due to his teachings, though they seem to conflict with our convictions of truth. But, if I find in his teachings a confirmation of my views, I have a very highly respectable authority to sustain myself. It is true that many of his sayings, if construed as literalisms, do not agree which thus far we have not reconciled with our convictions, and only by Spiritualising them could we accept them as true. But the question arises whether we have not been in error ourselves. We realize that our forefathers had a very limited conception of his meanings when compared with their advanced ability to comprehend him, and excuse them for their arbitrary dogmas resulting from their erroneous stand in interpreting him.

It may be well for us to cultivate some humility, and consider that we may still be without a full comprehension of the truth contained in his teachings, because we have not yet got onto that plane of harmonious development which all accord to him.

I speak these remarks because I fully realize that in endeavoring to reconcile his teachings with the views I have urged as teaching of nature, I come in direct conflict with Unitarianism, Universalism, popular Orthodoxy, and last, though not least, with Spiritualism as expounded by its prominent teachers and leaders. I come thus because I accept the teaching of Mary's conception to be true. I affirm that the salvation to be conferred on the world consisted solely in and through

the fact that he was the first child of earth in whom immortality, a higher kingdom of form than that which before characterized humanity, had hitherto been evolved in nature; and such a constituted him a union of the human and the divine nature, now unfolding would affect the then existing relations and consequently a manifestation of God in the flesh; while I shall try to show that when Jesus used the terms "Son of Man," "The Vine," "The Shepherd," "Door," "Way," "Life," etc., in description of himself, he used these terms as defining certain special relations between himself and others respecting the constitution of their future being; while he used the phrases "kingdom of Heaven," "End of the world" etc., to designate important events then about to occur.

My readers may think I will have adversaries enough should they deem me worthy of notice; but as my object is not controversial, but truth, I will pursue the train of argument, especially as thus far I have not seen my definitions of nature's laws challenged, though I freely avow that any plausible criticisms thereof would demand careful attention from me.

Let us, then, proceed to consider the records of the New Testament in their general theory and in their details. The theory of the Jewish Scripture founded on the teachings of seers and prophets, whom we profess to regard as mediums for revelations from the inner world, were, that a Messiah was to come, whose advent would be characterized by a radical change in the existing conditions of "God's Chosen People." The theory of the New Scriptures seems to be that this coming of the Messiah was consummated in the advent of Jesus, and the expected change consequent thereon occurred in the birth of "the kingdom of Heaven," through which man was assured of a resurrection. Thus John the Baptist, when proclaiming the approach of the Kingdom of Heaven, called on all to repent and be prepared for the responsibilities consequent on the new conditions and relations attending its birth, while he emphatically identified Jesus as the immediate Adam and representative thereof. Let us, then, consider these peculiar sayings and teachings in detail, and try to find their actual and specific meanings.

The declaration of John that the Kingdom of Heaven was nigh at hand, if construed literally, must be understood to apply to and characterize some special event about to occur. The inquiry thus naturally arises, In what did this event consist? I have argued to show that the fundamental principle of the Development Theory is that the ultimate form unfolded in nature, must characterize a kingdom to which the joint action of her laws of generation, reproduction and like-beget-like, did not extend, or operate in; also, that the harmony of nature shows that this ultimate kingdom only has been evolved from the next lower form of life after the lower had reached its meridian development. I have appealed to Genesis to show that the time consumed in the process of developing the kingdom of man involved ages, which collectively constitute the latter part of the sixth era of creation, and only at its termination was the act performed of constituting man a living soul by imparting to him the breath of life.

Now, if these interpretations of nature and of Genesis are sound, then at some period in the history of Humanity the pheno-

nomena of a higher kingdom of form than that which before characterized humanity, had hitherto been evolved in nature; and such a kingdom of form would represent the world, thus exposing conditions of the world. For instance, until that new unfoldment, the world would be represented by the kingdom of man, as the then highest development in nature of animal life destined to inherent immortality. But thereafter the newly unfolded kingdom of form would represent the world, thus exposing and ending the previous representation. This higher kingdom I suppose to have differed from the other in this—that the brute form of the animal kingdom of man was composed of but two departments, animality and intellectuality, while the new and higher embraced these with a central department of spirituality.

Thus I submit that this phenomenon, if occurring at any period of the past, might be properly termed the birth of "the kingdom of heaven," and be expected to introduce new conditions and relations into the world. It would also be properly said to constitute the end of the world as represented in nature's then highest development, the animal kingdom of man. The elevation of the members of the animal man kingdom to membership of the newly unfolded and higher kingdom, would be dependent on and determined by conditions of individual development, and thus there would then occur of necessity a day of judgment, when those capable of receiving the breath of life conferring immortality, would as sheep be separated, or more properly, individually differ from those not thus capable, and characterized as goats. Hence only the sheep of the then human animal kingdom were characterized by the developed brain-form adapted to receive an impartation of that breath of life which would make man a living soul, and therefore "the Holy Ghost" was not given then to all, but those only who, thus characterized, were the "called," or the "elect." The goats, or un-developed, belonged still to the lower kingdom then representing the world, and therefore being destitute of inherent immortality, and not receiving an endowment of the conferring breath of life, they remained subject to the law governing mere animal life entities, and at death would continue subject to its economy.

Thus allow me to say that the birth of the kingdom of heaven at and through the advent of Jesus, was a literal and positive event, consisting in the human spirit-kingdom being evolved from the lower human-animal kingdom which then culminated in perfecting the form of the human animal brain, whereby animal life attained union with divine life; that this union of two distinct life-spiritualities is the characteristic of the members of the kingdom of heaven, and the essential basis of immortality to man as a product of nature. Also, that it was this union of two distinct life-principles in Jesus, which made him the Adam of the kingdom of heaven, and thus caused his advent to be attended by a radical change in the then relations and conditions of the world. These views will be further illustrated when considering his sayings of himself, in my next

SPIRITUALISM IN THE WESTERN RESERVE.
BUCKEYEAH, OHIO, JULY 5, 1858.

DEAR SIR.—

When last I wrote you, my residence was in the city of Port Huron, Mich., thinking a visit to my friend in the "Buckeye" State would have a tendency to improve both my mental and physical condition. I started on my proposed visit, and am now enjoying the beautiful scenery of this country, and the much-needed hospitality of its people. I was warned by my orthodox friend, your traveler, in that part of Ohio known as the Western Reserve, for the reason that it was infested with a class of persons whose cognomen was Spiritualists, and who were openly atheistic God and man. Not heeding their warning and advice, I pressed on by my headlong course, glad enough to escape from a few from a pretentious and sectarian community, and to leave the pure and innocent air of a country where the novices and deluders of a people of orthodoxy is not predominant.

The Western Reserve, composed of the northeast portion of this State, is a place where Spiritualism is advocated by the majority of its inhabitants. Churches that have been heretofore held every hour, are now abandoned and left to ruin and decay. The paths that the pastor and his flowers formerly trod, and which led to the sanctuary, are now overgrown with weeds and grass. The altars where thundered forth hell fire, infant damnation, and the doctrine of an angry and revengeful God, are silent. In the small village of Newton Falls, where religion formerly reigned to such an extent as to cause the erection of six churches in which to save the souls of unbelievers, there are now but three in use, with scarcely enough votaries to support them. As they dispense a benighted form. The remaining two exist as emblems of Christian piety, no noise or confusion distract their slumbers, peace and quiet reign.

The number of Spiritualists here I found to be beyond my expectation. I was not aware that the "Buckeyes" had taken such a deep and lasting interest in the teachings of Spiritualism. They not only believe in the glorious truths, but put in practice the precepts.

A more generous, liberal, open-hearted and harmonious class of people I dare say cannot be found. All are seeking to promote the happiness of their fellow beings, and laboring to establish "peace on earth and good will toward men." They are very intelligent, and cannot fail to exert an influence and interest those who may chance to fall into their society. Such are the fruits of the Moralistic Philosophy. The Spiritualists held a mass meeting at Warren, on the 23rd and 24th of July. It was a large audience. Among the speakers were Warren Chase, of Mich., Mr. H. F. M. Brown, of Cleveland, Dr. Underhill, Mrs. Warner, etc. As I was a little afraid I can not give you the particular faith than the savings of those who were present, I did not stay, and they informed me that all went off harmoniously.

There was not a harsh word or a discordant note to disturb the quiet and tranquility of that vast assembly of earnest seekers after truth. The number of persons in attendance was estimated between six to ten thousand. The citizens of this place and vicinity have been favored with a visit from Warren Chase, who is on a lecturing tour through this part of the State. In company with him was Merle, an old correspondent of the *Leicester*, who visited the old Phalanx ground, which some years ago was in a flourishing and prosperous condition now in ruins and desolation. It is sad indeed to look upon these dilapidated buildings, and the whole of happiness and contentment and reflect upon many young and joyous hearts who partook of the products of their labors in union at one table, beneath one roof—those who shared their toils and pleasures equally, and labored on contented and happy—now separated from each other, and thrown on this cold and inhospitable world to battle against its trials and temptations. It is really interesting to listen to the history of that association as it was related to us by G. M. Martin, one of its members. A few of the survivors still linger around the scenes of by-gone days. Parker Boynton, who was President of the association, resides some two miles from the grave, and is, as the orthodox say, "a decided victim of Spiritualism." We dined at the old home of Herman Root, who in慷慨 and generosity can not be surpassed; and took tea with Mr. Walter, in the old Phalanx building. We then proceeded to a small house close by, and listened to a discourse delivered by Mr. Chase. A large audience was in attendance.

Yours etc.,

HEALING MEDIUM AT SARATOGA.

SARATOGA SPRINGS, N.Y., JULY 21, 1858.

MR. C. PAVANSK:

DEAR SIR.—Allow us, as friends of humanity, to call your attention to a matter that appeared in the "Sunday Times," of the 3d July inst. We do this as an act of justice, both to yourself, and also toward a friend and true laborer, a healing medium in this place, and whom that article unjustly implicates. The article was based upon what Brother H. Slade informed you, saying that he did not know of one such healing medium about this place as had been spoken of in other papers, etc. Now, the real facts in the case are these: That there is in this place one Mr. R. B. Newton, who does, to our certain knowledge, possess that power to a degree scarcely surpass'd by any other as is well known and thoroughly tested. His success has been truly wonderful, and satisfactory to those who have been treated and cured by him in cases extremely bad and difficult. Such being the facts, that article does serious injustice, both to Mr. Newton, and also to the cause in which we all have an interest. And that justice may be done in this case, many friends in this place desire and make a request that you do recall that implication through the "Times." If Brother Slade was not knowing to those facts so as to give him an opinion contrary to the one communicated to you, then he may be excused; but we regret that such injustice should have been done.

We send you a statement of some of the cures performed by Mr. Newton. Of some of these we have personal knowledge. Mr. Ows Bentley, lung disease, cured. Mr. Thomas, a very bad sore leg, fever sore, and cured in three weeks. Mr. Nicholas Moser, of kidney complaint; Mr. Laura Westfall, of spinal complaint; Mrs. Jacob Gaylord, of female complaint; Mrs. C. Twiss, of heart disease. His mode of curing is entirely by laying on the hands, and a medicinal effect is conveyed and imparted, so much so that either the emetic or cathartic effect is produced.

In making this statement, we do not intend to blame or censure any one, for we well know how easy it is to disagree in opinions and conclusions in such cases.

Yours in the cause of humanity, W. H. REED.

We, citizens of Saratoga Springs, knowing the above stated circumstances, do accord in the above. John W. Crossman, Ows Bentley, Nicholas Moser, Felix Thomas.

SPIRIT AND ODIC LIGHTS.

LEONAR CO., IOWA, JULY 11, 1858.

Last night it occurred to us to try whether those who could see the Spirit, this could see any luminous emanations from the poles of a magnet. After holding one of our dark circles, during which we were entertained with spirit music upon drums, tambourine, fiddle, etc., and having distinctly seen a large number of lights of various forms and motion, we placed a small electro-magnet upon the table. The magnet would last one hundred and fifty pounds. The battery used was a single cell of Grove's, of ordinary size. I would break off the armature, and we all tried if we could see any light about its poles, but in vain. There were eight of us who distinctly saw the Spirit-lights. Occasionally the whole magnet would be illuminated just as our hands, face, or anything else would be, and this irrespective of whether the armature was on or off. While trying the experiment, a number of Spirit-lights were made in the room, and loud rapping commenced on the table; and in answer to the question whether the odic and Spirit-light was the same? they answered no.

The Spirit of Professor Hale purported to be with us. Upon hearing of the death of that great and good man, we asked our Spirit-friends if they would try to induce him to visit our circle. The presiding Spirit said he had seen the Professor in the Spirit-land, and that he would endeavor to bring him to us, and that when he arrived, he would give a certain signal, which was given at this sitting.

A great deal of physical strength was used by the Spirit. He said that he wished us to say to the world that he still was devoted to his Master, and the sacrament of truth, as he was a witness that the regeneration coming through Mrs. Gertrude was from him; that he pitied and forgave his bigoted adversaries; that he was a simpleton—the Spirit had beyond his mortal knowledge, and that he would continue to labor for the salvation of truth and for the happiness of the human family.

CHARLES W. CARPENTER.

CASE OF SPIRIT TELEGRAPHING.

C. PAVANSK: Esq., VICTORIA, TEXAS, JULY 23, 1858.

DEAR SIR.—You call for facts, I will endeavor to give a clear account of Spirit telegraphing as I have seen on to. I had a married daughter and her husband living with me, quite young. My daughter departed this life on the 30th of May last, leaving a babe, her first-born. My son-in-law remained with me about two weeks. He then concluded to move to his father's, distant 120 miles, taking his infant with him. He is a medium for rapping and tipping. He left early in the morning. The same evening, at 7 o'clock, I was succeeded to sit at my table, which I keep for the purpose of getting communications from my departed friends. The Spirit of my daughter came to me and gave me a long, loving and consoling communication. Then I requested her to follow her husband to his place of destination, and influence him to hold a circle and take a message from me to him, which is not necessary to mention, as it was of a private nature. To my utter astonishment, six days after I received a letter from my son-in-law, inquiring if I had sent a message by his wife to him, the particulars of which would not interest your readers. This may not satisfy skeptics, or those who have not enjoyed this the given blessing of communicating with their dear friends, but all who have can appreciate it. Yours truly, J. W. BAUDIN.

CONVENTION IN ILLINOIS.

AT CONQUIN, JULY 23, 1858.

I have been instructed by the Chairman of a special meeting held July 10, to forward you the following communication for publication in the "Spiritual Telegrapher," with the request that all other newspapers favorable to reform would copy:

There will be a Convention at Crystal Lake, McHenry county, IL commencing on the 10th of September, 1858, to continue for three days for the purpose of free discussion and the diffusion of the principles of truth.

As progressive friends, we invite the friends of human progress to reciprocate their thoughts upon all the reforms of the present day without regard to sex or color, upon a free and equal platform.

The following officers are elected for the Crystal Lake Convention: Chairman, Ezra Dayton; Secretary, A. W. Smith.

Committee of arrangements: C. Crandell, C. Chapman, R. B. Seward, Mr. Handy, Mr. Tavel, Corresponding Committee, Lydia Lake, Mrs. B. Crandall, Mr. Handy, Mrs. Tavel, Algoma H. Petre, C. Chapman, R. Hopkins, Mrs. R. Phillips, Dundee, Mr. Corless, Mr. Holden, E. W. Austin, T. D. H. Goff, Elgin, E. Farha, Dr. Turner, Huntley's Grove, Mr. and Mrs. L. Woodard, Mr. and Mrs. Keyes, Nunda, G. R. Barnes, G. Strickley, Wanigan, A. Boardman, Ira Porter, Mrs. C. Bowen, McHenry, L. Gage, R. Ross, Geneva, Wis., Mr. and Mrs. E. W. Brewster, St. Charles, S. S. Jones, A. Bouge, Solon, M. Buckner, New Plato, Mr. and Mrs. N. Ladd, Cary Station, S. M. Thomas, S. Smith, Chicago, J. C. Hale, J. Alker, Woolstock, E. J. Smith, A. W. Smith, Laporte, Ind. C. W. Catheart, Mrs. J. Livingston, Rockford, Miss. Holte, Dr. Hugh J. Blinn, Janesville, A. Mansler.

Good arrangements will be made for the accommodation and comfort of mediums, speakers and others who come from a distance. All are invited to participate.

The Fox River R. R. Company will run a special train of cars in connection with the Galena and Chicago rail-road passenger train during the Convention, and will carry passengers from every depot on their railroad to Crystal Lake, and back again for half the usual fare. Team will be waiting at the Crystal Lake depot to convey persons the Hill or Grove, free of charge.

Arrangements will also be made with the Chicago and Galena rail-road to carry passengers for half price. B. Horstiss, Secretary.

IMMORTAL FRAGRANCE.

When one that holds communion with the skies,
Has filled his urn where those pure waters rise,

And once more mingles with us meaner things,

'Tis even as if an angel shook his wings;

Immortal fragrance fills the circuit wide;

That tells us whence his treasures are supplied;

So, when a ship, well freighted with the stores,

The sun matures on India's spicy shores,

Has dropped her anchor, and her canvas furled,

In some safe harbor of our western world,

'Twere vain inquiring to what port she went.

The gale informs us late with the scent!—cowherd.

FROM THE SWEDISH SWAMP.—We learn that there has been within a few months past quite a stampede in the German and Swedish churches of New Orleans, in vicinity toward Swedenborg. One of the most popular of the German preachers, Dr. J. M. Ulrich, has gone over to the spiritual faith of the great Swedish philosopher, and taken with him a few of his brethren and friends, and now preaches to them at private meetings on the Sabbath. Metaphysical speculations appear to have an irresistible charm for the German mind, and they have a sort of awe of the mystic and the unknown, the ridiculous seem to be increased. —N. O. COMMUNIST ADVERTISEMENT.

SPIRITUAL FAIRY AND CONFERENCE.

EIGHTEENTH SESSION.

We have introduced as a subject for discussion, the "Submarine Telegraph." He said : The news of the successful completion of this famous enterprise has filled all hearts with gladness, and a thrill of joyful gratification has by this time made the circuit of almost our entire world. And now in the midst of rejoicing, it may not be amiss for us to stop to consider the cause of this great triumph of mind and its efforts in promoting future advancement. For my part, I look upon this achievement as the legitimate consequence of spiritual progress. Step by step have we advanced along the pathway of knowledge, until this crowning glory has dawned upon us as a sure reward of our efforts, and a hopeful promise of what the future may develop. With this triumph it is not proper that we should be content, for all history and all experience assures us that the path of progress has no end either in this or in any other state of existence.

What we have already in possession is but as a drop in the great sea of events which await us in the future. Therefore to me, this successful termination of a great enterprise is of immense value, if for nothing else than that it is an infallible and irrefutable witness andendorse of the truth of the spiritual idea of progression.

Dr. W. A. Moxey, of 16 Bond-street, who is a new speaker in our conference, made a most eloquent speech in support of Mr. Levy's view. Our space permits but a brief synopsis of his remarks.

He said : The idea which the gentleman who has just spoken advanced, and referring to the success of the Atlantic Telegraph as a powerful illustration of the beautiful law of progression, presented to my mind some thoughts concerning man's improving capacity, which, if the audience should grant indulgence, he would endeavor to present.

Long a willing, captivated and zealous student of that captivating agent electricity, he had, like the seaman soldier in Revolutionary days, been impressed as a worker or co-worker, to ascertain whether spirits were indeed, as had been claimed by some, the medium through which celestial intelligences made their approach, and presented to the world the so called spiritual phenomena. But the result of his years of zealous investigation had only enabled him to say that, if through this high element they came, there was yet to be discovered a knowledge of the particular form and law thereof.

Set as a physical agent, electricity and its diverse forms were so beautiful to contemplate, and so soul-inspiriting and soul-elevating, that the higher developments of which it is at this day susceptible, approximated so nearly toward a spiritual existence, as that it would give us almost a tangible view of that most beautiful point in our physical organization, where we might realize the truth of the poet's words in all their forcible intensity of thought and feeling, that the

"Chain of being is complete in me,
In me is matter's last gradation lost,
And the next step is Spirit—Deity."

Whilst therefore he could make all due allowance for such as honestly entertained their doubts of spiritual phenomena, yet he could not feel surprised that any intelligent person in view of the mind's gigantic strides toward more perfect development, and stationing man in that region of high and captivating physical altitude, where the soul's sublimest margin is almost seen about to mingle with a spiritual existence; that still in all his boasted wisdom, he should dare to say "This far may man in this direction progress, and no farther." Dare any man to aver that intellect, or rather the mind's expansion, can know any limit, even when contemplated within the range of its vast domain of physical achievement?

To illustrate : Electricity, as a fifth general element, is now surrounding and pervading us. And because this element is primarily in motion, we may not feel its operation except in the delightful realization of a healthy equilibrium. But it is our privilege to catch and cage fractional portions of this pervading element called atmospheric electricity, and such fractional portions, when thus caged, will most forcibly (if not shockingly) teach that they can not be with impunity trifled with, and that they are entirely too crude in their character to come in contact with man's nervous system, and hence man's nervous system is still more refined and spiritual if you please, than atmospheric electricity. Again he remarked that galvanic electricity, or that force liberated by the rapid oxydation of metals, was susceptible of being three attenuated, and each attenuation as much more subtle than its predecessor, as atmospheric electricity is more refined and subtle than atmosphere. And yet this last attenuation, so greatly nearer spirit in character, is still below the refinement and subtlety of that nervous power by which the nerves and nervous system are maintained in all their healthful integrity. How exceedingly wonderful and exquisite the character of such a construction ! a fit point therefore for mind and matter, in majestic unison to meet, and a fit agent is mind, through the high organization to become the soul's executor. Now through the nerves only can we realize slight or harsher impressions, and now see with what ease an impression for good or ill may be made on the sensitive principle within.

The magnetic needle poised, and tremblingly turning toward earth's pole, obey's the impression made on it by a disturbance of its own medium, (viz., the magnetic), even though that disturbance has taken place forty-eight hours in advance of the storm so sure to follow. And surely is it then so faithfully obedient? Because of the iron it resists. And for the same reason it will indicate us by its hourly variations an existing storm, raging in the most distant continents of earth, even when the distant atmosphere is yet untroubled with its rage.

The human blood contains in large proportion iron, and iron wherever found must be affected by the same laws. Now, is it philosophical to say or suppose that the little insectile needle is more easily impressed than the globules of the blood, which, so dead of life, give off a nervous power, in order that the integrity of the nerves may be maintained?

Does not the rheumatic man or woman perceive by his or her feelings that there is about to be a change of weather? Thus much, then, for the impressibility of man through his physical organization. And having ascertained this, who shall be bold enough to step forth and proclaim to the world that this is the zenith of the mind, the scope of all its advancement through earthly, toward spiritual life, or that there are not other steps in the road of progress, which yet the Spirit has taken, or may take, toward higher and celestial realms? He remarked, that such was his view of the law, and his privilege of progression, that he felt the spirit of man demand a new and more enlarged expansions, and were he arrived in realms of bliss above, and standing secure from harm's approach, all that could be made to know all progress made, with that knowledge his happiness would end even there, while, were he sure of this on earth, he could not wish to get there, his every incentive being thus destroyed.

But this can never be ; progression is a law whose mandates have gone forth, and require obedience. The case this law, for even here on pigmy earth we have seen the career of mind marching majestically onward and triumphantly upward. It has already succeeded in the annihilation of distance—a rapid transit ahead of time, and linked together all the heretofore divided and distant continents of earth, so that now in the space of a few minutes we may have a history of each day's transactions by the nations of the whole earth. What may we not expect, therefore, of mind, expanding on larger and more elevated planets, developing in majestic grandeur, perhaps, free from such distracting influences as surround us in our mundane world? And if the Deity has caused to revolve in boundless space a vast infinity of worlds and systems of worlds, he has done so that his works shall be studied and appreciated by the mind, or these would have been a "mischievous" by Deity misplaced.

A foreign gentleman, whose name we understand to be Mr. Smolniker, was fearful that the monarchical tyrants of the old world would endeavor to impress this powerful agent as they had all other great successes, into their own selfish service, and if possible make it a means of consolidating their powers as oppressors of the millions. He knew the bitter hostility which reigned in the hearts of European despots, and was fully aware of their determination to wage unrelenting war against republican institutions, and in consequence of this knowledge he did not feel so sanguine of the beneficial results which this achievement would bring upon the masses of mankind. He nevertheless was fully aware of the greater triumphs which awaited man. He had himself had some success in the way of mental telegraphing, and had made experiments of a hopeful character in that direction. He had succeeded in putting a clairvoyant subject in Cincinnati into direct report with persons in Europe, which resulted in manifestations which satisfactorily demonstrated to his mind that the mental cable had really spanned the ocean of atmosphere which separates the continents.

Mr. LEVY said : It has often been asserted that electricity might have performed the same uses in the days of Adam that it does now. I do not think so. I am of opinion that all the subtle and refined elements of Nature have been just as much subjected to the laws of progress as the more dense and gross substance. As man's mind improves his condition, so do all things below him advance. When man develops up to a knowledge of uses, the things to be used are just in readiness, and not before. The boiler is filled with steam just at that moment when man learns how to open the valve. Were it not so, the boiler would burst, and chaos would come again. Progression is like a snow-ball which enlarges with every revolution, and the larger it grows the more there is of it. So with man : the more he knows, the more there is to know; and the more there is for him to do, the more means are there at hand to aid him in doing it. Nature provides no razors for those whose beards are not grown.

Dr. GRAY said : I rejoice at the success of the submarine telegraph, principally for the reason that it is a prophecy of better and grander things to come. All discoveries and all improvements are gifts of God by inspiration. But these gifts never descend to man until they are needed. Labor-saving machines are never invented until human muscles are unable to healthily perform the work required.

Again : I perceive in this great triumph a means for bringing races into true relations with each other. Hitherto the nations have stood in the relation of conquerors and conquered, robbers and robbed. The most fierce has governed the least force. The strong head and the powerful hand have kept in subjection the weak head and the trembling hand. But this era of iron rule is passing away. The telegraph is destined to act as a great nerve for the ends of race. Nations will now ask, What are our true relations with the rest of the world? Robbers? Nay! But what can we do to benefit our neighbors, and what can they do to benefit us? What can we do which they can not, and what can they do which we can not? Eighteen hundred years ago, there appeared to Paul a distressed Spirit, who sent a thrilling message over the psychical wire, saying : "Come over into Macedonia and help us." In this was exhibited the true fraternal plane of psychical telegraphing ; and here is shadowed forth the divine ends of use, of which the submarine telegraph is a prophecy. As the present mercantile system

shall die away, the psychical system will come into use. Our world will be corded over with a grand telegraphic network, which will make Japan and America next door neighbors, and incorporate Europe and Asia as copartners in well doing. Then can a man call it at home and

be a visionary, and beneath his own vine and fig tree can easily determine what good he can export for his neighbor's benefit, and what truth he can import for his own, &c.

Mr. Hause narrated an interesting series of Spiritual manifestations upon the subject of the laying of telegraph cable, which had occurred at several sittings held in his house. The spirit of an old captain had kept the circle well posted up from the commencement of the enterprise until its completion. He had reported the failure each time of their occurrence, and before, of course, the facts could have been known on Terra Firma. On the evening of Friday, July 30, the Spirit stated positively that the expedition would be successful, and that the cable was joined in mid-ocean, on the day before—the 29th. Mr. Bunting, the next day, told these sayings of the spirit to some friends, who only laughed at his credulity, but when the news subsequently confirmed their truth, he was no longer called credulous, but accredited to be a first-rate genius.

Dr. Hallock, (whose temporary absence imposed the duration of a fortnight upon the undesignated,) not being on hand to make his usual speech, we feel bound to try the powers of our psychical telegraph, and record what he could have said if he had been with us in body as he doubtless was in spirit.

Dr. HALLOCK said—or would have said. I hail with joy this triumph of mind, because it demonstrates a mighty fact. Earth are the only foundations upon which either mole hills, mountains, or worlds can be permanently erected. Between mind and matter perpetual war has been declared, and in every encounter since chaos opened the first battle-field, mind has won the victory and stamped its banner upon the breast of matter. From the beginning, whenever mind has declared a battle could be done matter has partly split in his brother's face, and—"you lie, sir." This would only provoke a struggle and the perch would clinch, and the struggle commence for victory or death. And what has been the issue in every contest? Why, without an exception mind has turned up trumps, and matter has been made to lie—on its back. Matter said the earth was a planet; mind declared it to be a globe. Matter asserted that the world stood still. Mind insisted that it moved. Matter knew of no western world; mind discovered and peopled it. Matter laughed at the idea of going against wind or tide. Mind pushed matter against both at the rate of twenty miles an hour. Matter swore that horse-flesh was the greatest motor. Mind got up to a tea kettle and beat horse-flesh out of sight. Matter made an escape by the Tewkesbury mail, which travels thirteen miles in fourteen days. Mind sends its thoughts through the atmosphere, and they reach home twenty minutes before they started. And last of all, matter declared that "the dead know not anything." Whereupon mind instantaneously a dead know-nothing to smash matter's kitchen table, put off his wig with unseen hands, make his clock strike three hundred times more than the law allows, and winds up by snow-balling him with his old bones. In the success of this telegraph I see another triumph of mind over matter. Man has another great field to tread upon, which will raise him at least a peg higher in his efforts to reach those upper facts which hang in golden clusters upon the prolific vines of the promising future. If so be in mind what may lack is matter! No matter! Adjourned.

PASSAGES FROM OLD AUTHORS.

HUMAN WEAKNESS.—O Lord, take my heart, for I can not give it; and when thou hast it, oh keep it, for I can not keep it for thee; and save me in spite of myself, for Jesus Christ's sake.—*Prayer.*

REPARANCE.—If I may be permitted to drop one tear as I enter the portals of the city of God, it will be at taking an eternal farewell of that beloved and profitable companion—Reparance.—*Rueland Hill.*

REPENTANCE OR SIN.—So often as thou rememb'rest thy sins without grieve, so often thou repeat'st them sin's for not grieveing : he that will not mourn for the evil which he hath done, gives earnest for the evil he means to do; nothing can asswage that fire which sinne hath made, but only that warr which reparance hath drawn.—*Quarles.*

MEMORY.—Overburthen not thy memory to make so much a servant a slave. Remember Atlas was weary. Have as much reason as a camel to rise when thou hast thy full load. Memory, like a purse, if it be over full that it can not shut, all will drop out of it. Take heed of a gluttonous curiosity to live on many things, lest the greediness of the appetite of thy memory spoil the digestion thereof. Spoil not thy memory with his own jealousy, nor make it bad by suspecting it. How canst thou find that true which thou wilt not trust? Marshal thy notions into a handsome method. One will carry twice more weight, trust and packt up in bundles, than when it lies scatter'd flapping about his shoulders.—*Quarles.*

BAD PRACTICE.—Sir Peter Lely made it a rule never to look at a bad picture, having found by experience that when he did so, his pencil took a bad turn.

PITY.—When thou seest misery in thy brother's face, let him see mercy in thine eye, the more the eye of mercy is passed on him by thy pity, the more the eye in thy cruse shall be exercised by thy pity.—*P. Tradesc.*

RISUSCITATION OR SIN.—If thou wouldest be justified, acknowledge thy injustice; he that confesses his sin, begins his journey to salvation; he that is sorry for it, meeds his penitence. So that forsakes it, is at his journey's end.—*P. Tradesc.*

PHILOSOPHICAL AND MORAL DEPARTMENT.

THE KINGDOM OF GOD.

NEWER TWO.

Concerning the seed, says Jesus Christ (See Matt. 13: 13) the "kingdom of heaven is like unto a grain of mustard seed," etc., as the first form of government named in the Bible is the parental or patriarchal, in which the father was both a king and a priest (instance Abraham and Melchisedec); and it is said in the Apocalypse, or Revelations, speaking of the condition and character of those in the kingdom of God on the earth, that they are kings and priests unto God, and as such shall reign with him on the earth. See Rev. 5: 10; 20: 6. And to this agrees the whole tenor of the Gospel of Christ, as written by his Apostles. Let us instance a few texts: "Be ye perfect as your Father in heaven is perfect." Matt. 5: 48. "We shall be like him (Christ), for we shall see him as he is." 1st John. 3: 2. "Heirs of God and joint-heirs with Christ." Romans 8: 17. "In him (Christ) dwelt all the fullness of the Godhead bodily." Col. 13: 9. "God was manifested in the flesh," (speaking of Christ.) See 1st. Tim. 3: 16; and lastly, "He that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." Rev. 3: 21.

In the above texts, the natural human progression, from the first or seed state, to perfection, as in a nut shell, is distinctly, but briefly, pointed out, which clearly shows that the Gospel of Jesus Christ most perfectly harmonizes with philosophy, or the course of nature. I would remark here that the course of nature is the channel or manner of God's work, both in a temporal and spiritual point of view; and as we have shown the temporal or the natural (externally), we will now speak of the spiritual as connected with the externals, and for which we will again refer to the Bible, in which we find the number seven often used. Passing by the seven days of the week, seven months, seven years, and the seven times seven years, bringing in the jubilee, as observed by the Jews under Moses, we will point out the seven phases or systems, or dispensations of God's spiritual work, so to speak, as brought to view in this book. We will commence with the first man, or the first seed, i. e., Adam—who was the central head, or the greatest one of his kind among his contemporaries; and as such, their king and priest. Such an one was Enoch, in his time; after him was Noah, a central head also, after the same principle as the first mentioned. He was followed by Abraham, and he by Moses; after whom came Jesus, to be succeeded by the servant of God, called the man, whose name is the Branch. See Zech. 3: 8. "My servant the Branch," also chapter 5: 12, 13—"Behold the man whose name is the Branch," etc. Let it be observed here, that Jesus Christ being the Son of God, he is not considered nor called in the Bible, a Servant, as is the man called the Branch. This character is also often spoken of in the prophecies under different appellations. See Isa. 11: 1-10; Jer. 23, etc.

We will further remark concerning those seven systems or dispensations, that they are connected with each other somewhat upon the principle of a chain. The first link or circle reaches forward into the second, this into the third, and so on unto the end, which is the perfection or complete fulness of all the former ones. Thus through this channel or chain the first man or the first seed, finds his goal, or his maturity, as the seed again in the seventh or last link of this chain, which is an illustration of this text, viz.: "The first man, Adam, was made a living soul; the last Adam was made a quickening Spirit." 1st. Corinthians 15: 45. See and compare the 21st and the 22d verses of this same chapter. Also Solomon's throne (see 2 Chron. 9: 17-19, was a figure or type of the kingdom of God, according to this arrangement, as there were six steps to the throne, which latter was the complete termination of all, answering to the last dispensation, which is, so to speak, the kingdom, or the realm of the kingdom, and the throne of God on earth. Thus, according to the Bible, all those who overcame all evil in each of the preceding six dispensations, are entitled to the seventh, there to reign as kings and priests unto God, as before stated.

I would remark here, also, as every thing in existence has a dual, or two-fold character, viz., temporal or external, and spiritual or internal, that, corresponding to the chain of these seven dispensations in time on the earth, as the externals, are the same number and order of phases, or spheres, in the spiritual

state, or world; and as the last dispensation is the fulness or perfection of the former six, as concentrated in one, then as a system, it has the order of seven, in all its general arrangements. Hence it has seven classes, and seven corresponding divisions in it; the seventh being the highest of all, as the throne of God, according to the before-mentioned figure of Solomon's throne; while the other six answer to the first six dispensations. Thus the first class is as the juvenile class in a school, i. e., the class to whom the rudiments of the knowledge of the kingdom are taught, answering in figure to the first man, Adam. The second class and division answers to the second dispensation, and so on to the sixth following; when the seventh or throne is reached, as the ultimatum of all, where all are one, in knowledge and spirit, according to the teachings and promise, as set forth in the Gospel of Christ, as before referred to. According to this the natural and true arrangements, the head teacher of each class is as the seed, the central head of the same, and also the connecting link, or usher, into the next higher class, and so on to the last. Therefore, any one of a higher class is eligible to the position of central head in any lower one.

Such being the arrangement of the spiritual department, we will now show the order of the temporal, which, as the first, regards the mental or spiritual condition of the kingdom. This regards the outward or physical body, and its well being in every particular. In this Kingdom of God, the new commandment, as introduced by Jesus Christ, viz., "Love one another"—(see John 13: 34, and 15: 12)—must be perfectly carried out; and therefore its temporal order corresponds to the spiritual. Hence nothing can be admitted into the temporal order which will in the least militate against this new law, which, according to the prophesies in the Bible, should be written upon the hearts of God's people, when he should dwell with them in his tabernacle on the earth—(see Jer. 31: 31-34; Ezek. 37: 24-27)—which compare with Jer. 23: 4-6. There are many other Scriptures also pointing to the same thing; indeed the Bible is full on this subject. The love of money, it is justly said, is the root of all evil; and such, therefore, must be the arrangements in the temporal department, (when the society can dispense with it,) that money will not be used, nor even needed. Also such is the social arrangement, that there will be no occasion whatever for jealousy or evil thoughts of any kind; indeed such is the general arrangement of the kingdom, that there will be no inducements to evil or wrong of any character. Therefore, the first principle to be carried out in the temporal department is, in what may be termed "equitable labor exchange," as production equal to consumption; to perfectly carry out which requires a general domain, also a general depot or store-house, as a place of deposit for every article of production which may be needed by any one, whether food or raiment, or even such elegancies or luxuries as tend to the health and the comfort of life.

From this storehouse, every producer, whether male or female, draws, or takes such things as they may need, and do not produce; and thus the former can be supplied with raiment, etc., and the mechanic and artist with food, etc., and thus in time, without money, the reasonable wants of all can be supplied by their own labor alone; but until then, money will be needed and used to establish the Society.

For the social arrangements there is a unitary, or general house or houses, in which every individual and rational adult, whether male or female, who is capable to properly take care of the same, can have a home under their own exclusive control, as also their own persons; also, there must be a general nursery for children, and a hospital or infirmary for the disabled in any way, whether by sickness or otherwise. There is also a general school for children or others who may need a proper education; and also a general laundry as also cooking and dining arrangements, etc. Indeed, every economical or labor-saving improvement, so far as the Society is able to procure it, will be employed, as labor-saving machinery, etc., in all its various branches, will be needed. It therefore may be expected that this Society, in time, will avail itself of all the discoveries in science and the arts; but all such professions as would be unnecessary in a kingdom of peace, can not be employed. Utility in all cases will be first consulted; then pleasure in such healthful recreations and amusements (temperance in all things, ever being consulted) as will tend to the peace and happiness of all. Hence, as *Reform* should be the motto of all, all habits, practices or customs injurious to oneself, or any other,

should not exist in this Society. As it is stated that in the Society eventually all evil must cease, and as pain, sickness, death, rank in this category, it may be remarked, that ~~any~~ one in this Society, from choice for their own comfort and happiness, endeavors to promote the health and happiness of all the others, that this mutual desire and effort will serve to inspire and magnetize the whole body; and thus among themselves their sickness, pains, etc., according to their faith and power, will cease. It was upon this principle that such things commonly termed spiritual gifts, were had among the Jews and the primitive Christians; and therefore, as God and nature are still the same, they now again exist, and according to the Bible were to do so. See one of many texts concerning this point, Rev. 21: 3, 4: "Behold the tabernacle of God is with men . . . verse 4, "And there shall be no more death, neither sorrow, neither shall there be any more pain, for the former things are passed away." Also compare Isaiah 60: 17-22. Such, therefore, being the order and arrangements of the several departments of the Kingdom, the physical and social wants of all can be equally supplied; in which case there will be no inducement to crime or wrong of any kind; but all may be as happy as the true or natural life demands.

This Church or congregation of the Kingdom of God was commenced and is organized according to the natural principle and order, and is, therefore, different from any other ever before in existence. It is therefore a new thing—Jer. 31: 22, and a strange work, Isa. 28: 28-22. This society, from many considerations, may be regarded as a strange or remarkable thing. As coming forth according to nature and the Bible, it is in fulfillment of many of the symbolic predictions and types in this very remarkable book. For instance, it is like the mustard seed of the parable—see Matt. 13: 31-32. It is also the little stone of Daniel, chap. ii., 44, and answers to the coming of the Ancient of Days as the Father—chap. 7: 9-22—when is the second coming of the Lord to judge the world, through his saints or people—see 2 Thess. 1: 10, also 1 Cor. 6: 2, and the last verse quoted, which also is the standing up of Michael, the arch or head angel or messenger, Dan 12: 1-3. The first resurrection, Rev. 20: 4-6, then takes place, which introduces the seventh period of a thousand years. See the last quotation.

This work or kingdom is also remarkable from its being in the seventh dispensation, the finishing or fulness of all, chap. 1: 10, and thus finishing the mystery of the work of God, Rev. 16: 17. It is not as such, an artificial or mere human invention, as it is a link in the great chain of the seven divine dispensations of God's work, so to speak, in the human family; and, being such, its light, authority and order, are divine, as in each Church of God in the preceding dispensation.

The central head of each of these seven dispensations, like the seed, (as aided by the proper or necessary elements,) contains within himself the fullness of the light and authority of his peculiar system. He is, therefore, in the figure of the house, the foundation or chief corner stone; in the tree, the root; in the family, the father, etc., and seven being the position of the last central head; he stands as the first, and is the last, making his position a very peculiar one, as before illustrated. However, another principle also is peculiar to this dispensation or kingdom, viz., all are privileged according to the order of the work in it, to become as the central head of the same; therefore, even in the highest class or division he only sustains to the others the relation of first-born, or oldest brother, so that in the end all can be like him; otherwise the true or natural principle of generation could not be carried out. This principle is set forth in the New Testament writings as a growth in grace, and in the knowledge of Jesus Christ. Thus the mystery of the work of God is the birth or creation of progression and perfection of man, which, when completed or carried out, as before remarked, reveals man in his true destiny and character, which condition or state, in the Bible, is termed God in his tabernacle or body; in other words, God manifested in the flesh—see Tim. 3: 16. And as this condition was not fully or perfectly attained in the preceding six times or dispensations, it is wisely reserved for the last, and therefore is it called the fulness of all—see Eph. 1: 10. And, therefore, in the highest class and division, all, both male and female, being alike in point of condition and character, in beholding each other, face to face, they see God as he is, which is the illustration of Rev. 22: 4, and they shall see his face, and (or for) his name shall be in their foreheads." Compare chap. 3: 12, also 14: 1.

It is stated in this communication, that in this society every phase of reform can harmonize, and thus be perfected, for no phase (it being but a mere step in the great ladder of human progression) can, as before remarked, be perfect in itself, which is the reason that alone no one phase of reform has ever prospered as desired. Therefore, in this society, the land and labor-reform movements are to be carried out to perfection, as the land, as the air and water, are alike free to all. Also, every true or natural movement in social reform, is here alone fully carried out, as every rational and healthy adult has the full control of his person and home, no other isolated individual claim or exclusive right being considered necessary. Thus here the ownership of others in every respect ceases to exist, for, as before stated, all of either sex, of every nation, according to the order of their respective class and division, in this kingdom are alike free in all their privileges.

As to a constitution and code of laws for this society, they are simply the new commandment, "Love one another," or in other words, "Love your neighbor as yourself," and the necessary rules or laws as emanating from it, which being carried as written on the heart, no one will wrong or injure others & themselves, and therefore, as before remarked, no pernicious habits or practices will here exist. See Rev. 21:27.

[Concluded next week.]

SPIRITS EMBODIED AND DISEMBODIED.

Rondout, N. Y., July 31, 1858.

FRIEND PARTRIDGE:

I am pleased to see that the brief article I sent you some time ago, headed "Evil Spirits," has created agitation of thought among many who adhere most devotedly to the "doctrine of bis;" and as "the agitation of thought is the beginning of wisdom," I hope the readers of the TELEGRAPH may become ver by the perusal of the "philosophical" articles which mine may draw out, though I be incapacitated to enlighten them.

I feel "impressed" to send you a few more thoughts of an "undeveloped Spirit," suggested by reading the lengthy "philosophical" article in the TELEGRAPH of July 31, signed J. T. Callicott, of Iowa City. I feel it a privilege to speak concerning this, inasmuch as I furnished the text from which Bro. C. gave so lengthy a discourse, "replete, as he thinks, with facts and philosophy," proving not only that we are to continue to exist after leaving the physical form, but that some of us are to be converted into demons, or malicious Spirits, the chief occupation being to annoy and torment those whose aim is "truth and purity of life."

Though the facts produced by Bro. C. might be sufficient to convince himself and others not only of the existence of Spirits, but also of their various conditions, they would not go far in convincing a skeptical mind of the presence of any supernatural agency. Bro. C. is made to "weep, laugh, pray, swear and crack jokes," but I have no doubt that Bro. C. and most of the adult portion of humanity, have indulged in similar exercises some time anterior to his development as a medium, without feeling that by so doing they were committing an unpardonable sin. I doubt whether Bro. C.'s phase of mediumship, and his facts, if those he penned are a specimen, have been successful in converting his skeptical neighbors to a belief in *disembodied spiritual intercourse*.

Bro. C. says "his first step, almost, in investigation, was attended with arbitrary commands and false information and promises." Unless this intelligence was accompanied by some "sign," or strong physical phenomenon, rather than the assertion of a half-developed, half-psychological medium, I should never have charged the invisibles with imparting it. No matter how elevated and pure the Spirit, it can only act in accordance with certain fixed laws in its communication with earth. Such a spirit operating upon an undeveloped medium, might be unable to convey its thoughts accurately, as the medium might interpret the spirit to say black for white, or night for day. The spirit might control the mediums to speak of *time* and *colors*, yet could not cause them to speak the exact words. I can thus "philosophically" account for many errors and inconsistencies which Bro. C. would at once pronounce the work of evil or malicious Spirits. Some mediums' minds have been imprisoned so long within the sectarian nut-shell, that when they are influenced to speak they use about the same language, style and logic as when they were exhorters in the church.

I believe it to be a fact that most of the supporters of the evil spirit-theory, are those who have heretofore had full faith in the existence of an evil Deity, or Devil, and this system of charging

to evil Spirits every thing which does not seem to them good, is but a progression in their devil theory, merely substituting many for the one. It is a great convenience to the church to have a devil to whom is charged all their own evil doings, and we doubt not it seems easier for some mediums to attribute all things which would imply a wrong condition in them, to evil Spirits, rather than to look carefully within for the devil, and take the necessary steps to "cast him out."

If we follow the theory of Bro. C., we should often denounce as evil, truthful and good men in our own sphere for errors accidentally committed. For instance, a message is left at the telegraph office, to be sent over the wire, that "John Smith dined at the Astor House to-day;" the operator sends it, but accidentally leaves out the letter *n* in dined, which makes it read that he died there. After much excitement, the report is found to be false. Bro. C. would at once say that it was an evil or malicious Spirit who sent the message, when, upon investigation he would find that all had acted in good faith and were truthful. The *n* might have been dimly written or overlooked by either of the operators, or the trouble might have been in the instrument at the moment the *n* was being communicated.

Bro. C. says "he has been 'dogged' for weeks by a Spirit, and borne down by its influence until he was scarcely able to support himself, suffering continual pain, irritation, and weight—actual physical weight—on his shoulders, and unable by any possible means to obtain relief." Were I thus afflicted, I should not dispair of relief until I had consulted and tested the best rheumatic curatives. If it was a Spirit influence, it was probably a good friend or relative who was similarly afflicted while in the form, and was trying to give the medium and his friends a test of his identity in this way, as the Spirit, perhaps, could not succeed in giving one through him in any other. Can not Bro. C. think of some friend or relative who was thus afflicted while in the form—rheumatism in the shoulders? I have witnessed some very good tests of this nature.

The fact of our Bro. being "dogged," for weeks with a gloomy and abjectly desponding Spirit, viewing the universe as an infinite bedlam filled with wailing and woe, is not new, for we have seen men who are "dogged" a whole life-time by a similar sullen, despairing, inharmonious spirit, and have no doubt they were "dogged" with the same spirit after they reached the Spirit world, until they "grieved it away" or converted it into one who took a more cheerful view of God's universe, and acknowledged that every thing is "very good" as a whole, not excepting man the ultimate of all that is below him. It is not unfrequently the case that such a "gloomy, desponding Spirit" not only disturbs the harmony and happiness of a family, but of a whole neighborhood.

Bro. C. says, if I will search for truth, moral purity, love and harmony, and oppose the opposite, something of evil will develop itself. I have been taught by very reasonable if not good Spirits, that this is the very course to pursue to develop good and avoid evil. This method of ascertaining whether a man is an "honest seeker" is a similar one to that practiced by a Methodist minister (Rev. C. R. H.) who was converted to a belief in spiritual communion in Pennsylvania, during my residence there, who, to ascertain whether a Spirit was good or evil, asked the following questions: "Do you acknowledge the atoning merits of our Saviour, and his Divinity, and have you been saved by his blood—the existence of Satan and his aids—in a place of endless torment for the wicked, and a brighter place for the chosen ones of God—the falsity of the doctrine of spiritual progression, and the eternal damnation of those who believe and teach such doctrines?" This being answered in the affirmative through one medium only, who was developed out of the same church as himself, and was previously a Methodist exhorter, he concluded she was the only sanctified channel, and he was the chosen one to proclaim the doctrine to the world; and what the medium claimed was the Spirit of Jesus Christ, even ordained apostles to aid him in the accomplishment of so great a task.

If the Bro. read carefully, as he should have done, my brief article, he would have discovered that I acknowledged the existence of an effect which is called by some evil, caused by our not observing true relations to principles or laws which are good in themselves—but there is a vast difference between this admission and the embodying of that evil in some spiritual entities and denouncing them for its existence. I also stated that there was, of course, the same variety of Spirits in the Spirit world as here. Bro. C. would not "enjoy religion" much if he applied

the appellation of evil Spirit to those of his neighbors he does not deem so good as himself, and it is bad policy, in my opinion, to apply the epithet to our spiritual neighbors, especially when we have no test of their identity.

I do not design to be sarcastic or uncharitable, yet I believe it best to speak boldly and fearlessly upon all subjects, and to the point. I spoke of my experience, and of a certain class of media, having been familiar with many during the past few years. I have been a "medium" myself, for several years and can truly say that whenever I have had sufficient evidence to realize the presence of disembodied Spirits, they have, in every instance, been capable of influencing me in many things. Although some may feel sure for a season, inasmuch as I revealed their condition to the readers of the TELEGRAPH, yet I feel impressed it will be for their good in the end. Let them strive for a more harmonious development on the charitable plane, and they will no longer be "dogged" by evil influences of any nature.

I shall endeavor to follow Bro. C.'s advice, and rely upon that great mediator, Reason and Common Sense, which when properly exercised will give a just conception of Deity, his works and our relations to them. All that was given in my article of July 10 was founded upon experience and phenomena witnessed by me, and was not "mere assertion."

"The wicked flee when no man pursueth."

WE BELIEVE.

Churchmen call us unbelieving
Wanderers from the narrow way.
We a better hope receiving,
Heed but little what they say.
Ceremonies do not bind us;
Old traditions have no power;
Casting the dead past behind us,
Live we for the present hour.
Blame from others can not grieve
Those who earnestly believe.
Yes! believe, nor fear and tremble
In the dread of coming wrath.
Nor a skeptic's doubts dismble,
Treading in the beaten path.
We believe a glad to-morrow
Shall replace a sad to-day;
And that every earthly sorrow
From our hearts will pass away.
Thus our calm, unsalting faith
Takes away the sting of death.
We believe that they who dearly
Loved and trusted in us here,
Will regard us as sincerely,
In a higher, happier sphere.
If we meet faces their pleasant faces
Beam upon our dazzled sight.
Who that once our faith embraces,
But will hail with pure delight,
Evidence to reason plain.
That the dead do live again?
We believe that he who delighted
Every offer of God's love,
Will not always be benighted.
But will onward upward move.
That in his good time the Spirit
Which was darkened once by sin,
Better feelings will inherit,
And a better life begin.
That we all shall holier grow,
As the ages come and go.
Such our faith, and such its teaching,
These its words of hope and love,
This its bow of promise, reaching
To our glorious home above.
We will work a little longer,
Work through good report and ill;
Let our faith in God grow stronger—
Duty be the watchword still;
Well the future will repay
All we suffer by the way.

VICTORIA.

Powers of Ill-balanced Minds.—The oldest acts recorded in the world's history originated in minds diseased. The stoicism of martyrs, the daring of warriors and the aspirations of ambition, while yet lingering in obscurity, became an insanity uncontrollable by mind, save on everything but the one purpose over which it broods perpetually. The great magician, whose touch never unheard of melody from the simplest instrument, is often times a fool on subjects on which ignorant and base minds are wise; the orator, whose words are like a nation's tocsin to war, is often sciolistic and contemptible in his judgment of common things, and the writer, whose words burn through the human heart like brands of living fire, is sometimes so mentally infirm as to contend with the vulgar clown whose whole mental strength is concentrated on the salvation of a penny.—Trinity Journal.



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE.

Editor and Proprietor.

NEW YORK, SATURDAY, AUGUST 14, 1858.

THE FOURTH GREAT EVENT

"THE NINETEENTH CENTURY."

ENTERTAINING PROPOSITION BETWEEN THE OLD AND NEW WORLDS.
The Telegraph cable has been successfully laid and communications transmitted. For a full and brief account of the first electrical shock in a few places we refer to page 159 of this paper.

We welcome the discovery and applicability of steam to navigation and art; the first great event in the present century; the second as to time, the discovery and transmission of intelligence by electricity; the third, the establishment of communication between Spirits and mortals; and fourth, the laying of a Telegraph cable across the ocean which separates Europe from America. We prophesy the fifth to be the grand object of the century.

Observation and reflection as to what human ingenuity and skill have done, and may do, to subdue the elements, and to bind them to human work, surprise us by our measure. The hitherto insurmountable element, which inspired the idea of an infinite wisdom and power, is being laid hold of by man, subjugated and reduced to the common needs, conveniences and luxuries of humanity, so much that the world itself is hopeless of controlling all elements in the future, and the church stands aghast before the grasp and power of human endeavor, and the question is to be agitated whether the popular idea of an infinite God can be preserved distinct from the innovation of man upon what is considered his exclusive precincts.

This bold and, at first thought, supruman work of laying on the bed of the Atlantic ocean a telegraphic wire from America to Europe, was agitated and commenced about five years ago by a small but indomitable company of men in this city. At that time those who seriously entertained the feasibility of the enterprise, were considered insane by people generally, at least on that subject, and for this and other reasons, the men engaged in it said but little about it, though they meditated and worked on for some years and little was said or known of the enterprise by the public.

The officers of the Company consisted of Peter Cooper, President; Cyrus W. Field, Vice-President; Moses Taylor, Treasurer; Samuel F. B. Morse, Electrician. The Directors were Peter Cooper, Moses Taylor, William G. Hunt, Cyrus W. Field and Marshall O. Roberts.

These gentlemen, about four years ago obtained a charter from the colonial government of Newfoundland granting them the exclusive privilege of fifty years of running a telegraph across that island and through any of the adjacent waters. They also obtained an appropriation of twenty-five thousand dollars for the construction of a bridle path over the Southern portion of the country, which was considered indispensable for the regulation and repair of the telegraph. In addition to this they were secured the interest on two hundred and fifty thousand dollars for twenty years and a present of fifty square miles of land, which the Company were allowed the liberty of selecting in any part of the island. A charter having been previously granted by the government of Prince Edward Island and New Brunswick, the telegraphic connection—or rather the route of the proposed telegraph connection—between the United States and St. John, on the extreme western point of Newfoundland was established. In the latter part of 1856, complete communication was established between those points by the successful laying of a submarine cable across the Gulf of St. Lawrence, from Cape Ray to Cape North, the land lines having been completed in three years previously.

Thus far the Company have been unsuccessful; but still the connection was completed between Europe and America, the work for which they had organized could not be said to have been accomplished. The amount of capital (\$230,000) which is equal to \$1,750,000, was subscribed—the share amounting to \$5,000 each. The proportions in which these shares were taken were one hundred and one in London, eighty-eight in America, eighty-six in Liverpool, thirty-seven in Glasgow, twenty-eight in Manchester, and the remainder in other parts of England. The capital however, had to be subsequently increased to \$2,000,000 to meet the failure that occurred in the various attempts to lay the cable.

During the Congress a subsidy of \$70,000 per annum for twenty-five years was granted to the Atlantic Telegraph Company; and the Secretary of the Navy was also directed to supply two national vessels to assist in laying the cable. The British Parliament showed itself equally liberal. In compliance with the instructions of Congress, the "Agamemnon" and the "Niagara" were despatched to assist in the undertaking; but after the first failure last year, the latter vessel was withdrawn, and the "Niagara" has been, therefore, the only one of our national vessels that has shared in the glory of laying the cable that unites the two continents.

The distance between Valentia Bay, in the southwest of Ireland, and St. John, Newfoundland—the two points of the intended connection—is one hundred and fifty miles. The core, or conductor, is composed of seven copper wires, each weighing 10 lbs. To protecting these are made four strands, each composed of one of the best charcoal iron wires. The outer jacket of the cable is required in the manufacture of one mile of the cable is one hundred and two yards in length and as there were three thousand miles provided for the attempt this summer, the whole cable was consequently composed of three hundred and seventy-eight thousand miles of this wire. 1. Wire—Eighteen strands of seven inch wire in six strands of yarn; 2. gutta percha—three coats; 3. lead—four wires—severed in number.

The flexibility of this cable is so great that it is as manageable as a small rope, and it is capable of being laid around the arm without injury. Its weight is but 1,800 pounds to the mile, and its strength such that it will bear in water over six miles of its own length if suspended vertically.

The first attempt to lay the cable was made last August. It may be somewhat interesting to mention, in connection with an old nautical superstition as to the uniusiness of the day, that the 7th of August, 1857, when the vessel set out, was a Friday. The shore cable, however, had been landed the previous evening. The Niagara was to lay the cable commencing on the Irish shore, and the Agamemnon on the American side, the splice to be made in mid-ocean. On the sixth day—the 11th of August—the accident occurred which put an end to the undertaking for that year. About four o'clock in the morning the cable on board the Niagara parted in over 2,000 fathom water. The cause of the calamity was the application of the brakes. It was while her stern was down that the brakes were put on. The moment the brakes were used the wheels stopped, and when the stern rose again they remained immovable, so that, between the strain brought upon the cable by the vessel and that caused by the application of the brakes, it had to bear more than it was ever calculated to sustain. The indicator showed a strain of three thousand pounds; but it is impossible to calculate the strain by which it was broken.

The following table and statement show the amount paid out, and the balance of cable on hand:

	Statute Miles.	Nautical Miles.
Upper deck.....	130.....	111.....
Main deck.....	294.....	233.....
Lower deck.....	1-2.....	157.....
Lower hold.....	332.....	305.....
Ward room.....	29.....	257.....
Total.....	1,255.....	1,085.....

This, with ten miles of shore cable, made a total of 1,095 nautical miles. Of this, 334 were paid out when the cable parted, leaving 759 miles on board the Niagara, which, with the half in the Agamemnon, left 1,847, or a surplus of 207 over 1,634 miles—the distance between the termini at Newfoundland and Ireland—an excess of twelve and a half per cent. This was considered insufficient. Under these circumstances, there was nothing to be done but for the fleet to return to England. That course was pursued. The Niagara and Agamemnon discharged their cable in the naval dockyard at Plymouth.

THE SECOND ATTEMPT.

The telegraph squadron, consisting of the Niagara, the Agamemnon, the Iroquois, the Gorgon, and the Porcupine, started from Plymouth Sound at ten o'clock on the morning of the 10th of June, 1858, for mid-ocean. They succeeded in laying upward of forty miles, and were going along finely, when the communication suddenly ceased, at 12:35 Sunday morning, the 27th of June. The ships then returned to the starting point. The Agamemnon and Niagara met again, on the 28th of June, at the rendezvous in mid-ocean, and again the cable was spliced, and the ships separated. On the night of the 29th the continuity again ceased, the cable having snapped close to the stern of the Agamemnon, which had paid out 146 miles; and the Niagara which had at this time paid out 145 miles of cable, returned to Queenstown, as had been agreed upon.

FOURTH AND LAST ATTEMPT RESOLVED ON.

At Queenstown, all the vessels coaled, and there being still 2,500 miles of cable 1 ft, a fourth attempt to lay it was resolved on. The squadron was reported to have set sail from Queenstown early on the morning of Sunday the 18th of July, but Mr. Field's dispatch fixes the time as the previous evening. The vessels met, for the first time, at mid-ocean, on Wednesday the 28th, made the splice at 1 p.m. on Thursday the 29th, and then operated—the Niagara and Agamemnon reaching their respective destinations, Trinity Bay and Valentia Bay, on the 31st of August, the laying of the cable being thus accomplished in a little over six days.

Soundings were made in 1853 and 1856, by Capt. Berryman, who found that the greatest depth was near mid-ocean, and was two thousand and eighty fathoms, and that there were no currents, but the water was comparatively still.

Thus has this stupendous human endeavor been accomplished through apparently super-human ingenuity and industry, perseverance. As we write, the wide world of human enterprise is involved with speculation as to the permanency, the prospects of this event. But if the cable is already laid, by chemical action or other means, it is soon to be determined that the feasibility of the enterprise is established, which is evidence that Europe and America from this time forth never will be without the means of telegraphic communication.

We are not prolific in mere speculation, and will only say that it will be at least approximating to an impossibility that the enterprise should be entirely successful without change or alteration.

To Spiritualists, the question will arise as to the bearing this event will have on the cause. For ourselves we answer that communication with Europe by means of an electrical Telegraph has been considered by the masses equally impossible as communication with Spirits by means of a mental Telegraph. Now both are accomplished, and the one being demonstrable to the natural senses through material methods, it removes from men's minds one of the grounds of doubting the possibility of the other, and tends to weaken their faith in the foolish system of conservative do-nothingism, expressed by the maxim "Can't be done," and inspires a desire to test by facts whether they may not be mistaken as to the infallibility of telegraphic communications with Spirits also. It helps people to realize more and more human capabilities. It tends also to harmonize and tranquillize humanity in the two hemispheres, which renders people more receptive of the third or spiritual kingdom and influences. For these and other reasons we consider the era favorable to Spiritualism, to justice, peace and good will among mankind, and we hail it as one of the harbingers of a new and magnificent era.

AN EXPLANATION.

By reference to the debates in the N. Y. Conference, as published in last week's TELEGRAPH, it will be seen that Dr. Hallock concludes his report as follows:

"Dr. Hallock inquired of Mr. Coles if he had ever witnessed any satisfactory evidence that Spirits existed at all?"

"Mr. Coles replied that he had not."

Without an explanation of the causes which led to this declaration of mine, it might be inferred that I am not a believer in the existence of Spirits, which would place me in a very strange position, to say the least, before thousands of readers of the TELEGRAPH, who are cognizant of the fact that for nearly eighteen months I was engaged as a public lecturer in the spiritual field, and in conjunction with Mr. and Mrs. W. B. Coan, held over five hundred public meetings in the principal cities and towns in twelve States of the Union, extending from Maine in the East, to Iowa in the West.

It will be remembered that the main question at issue on that evening, was as to the existence of evil Spirits in the Spirit-world. Drs. Orton, Gould, and myself, took the affirmative and Drs. Gray and Hallock the negative sides of this question. In the concluding remarks of Dr. Gould he asserted that he had held communication with the Spirit-world for more than twenty years, and was necessarily a believer in Spirit-existence beyond this life, although in the way of physical manifestation, he had never witnessed so much as the weight of a feather moved without contact. It was on the heels of this closing remark of Dr. Gould that Dr. Hallock propounded to me the point-blank question alluded to, and to which I unreservedly answered—No. I wish it to be understood that my reply had reference only to that class of manifestations last alluded to by Dr. Gould. I have never witnessed either a Spirit-hand or felt a Spirit-touch, have never seen a table or any other ponderous body move without contact, and from no other merely physical source have I ever had the first item of personal evidence that Spirits exist at all. It is true I have diligently sought for such evidence, but up to the present writing I have never been able to find it. Nevertheless, I claim to be as well convinced of the existence of Spirits out of the form as Dr. Hallock can possibly be. I have often made the remark in Conference and elsewhere, that if the spiritual philosophy were stripped of every rag of external evidence, and left naked and alone, without a Spirit-hand, a tipping-table, or even a single rap to rest upon, my faith in its fundamental and central teachings, would in no wise be lessened.

From the fact that neither Dr. Gould nor myself had ever

and my physical manifestations. Dr. Hallack very sagely said, "If only the way he forgot to add his conclusions to his theory priviled the cause of our belief in the existence of Spirits. In other words, our belief in evil Spirits is not at all in consequence of our never having witnessed any physical manifestations. Hence, to simply behold a spirit without human contact, has the enchanting effect of leading one from good ignorance into wisdom, hate into love; from the devils into angels, and to transmogrify the lowest forms of Spirit-existence into seventh heavens of seraphic beatitude." I have hitherto supposed that such desirable results were generated by gradual development, and by the legitimate method of progression, but if the grand work is to be done, or if by the moving of a piece of cheap mahogany, I shall hasten to Worcester with all speed, and consult Mr. Paine, whose wonderful mediumistic powers are so favorably spoken of in the column, by my particular friend H. S.

By the way, if the Doctor's theory be true, how unfortunate was I in not consulting a table before he undertook to cast out the legion of devils from the man who dwelt in the tombs, who was so infested with what were supposed to be unclean spirits that not even chains could hold him fast. A tipping-table would have satisfied Jesus that the man was all right—evil Spirits only had him in possession, and he would have been let alone, and two thousand innocent swine would have been saved from a watery grave.

JOHN F. COOKS.

"THE ANGELS HAVE COME."

say Mr. Increase Vandusen, and a little circle with whom I conversed in Williamsburgh. By "angels" Mr. V. means "disembodied Spirits," such as those who have heretofore communicated through mediums, but such spiritual messengers as those who appeared in bodily form to Abraham, Lot, Noah, Tobit, etc., of old. We have not, in our conversations with Mr. V., been able to comprehend very distinctly the phenomena which accompany the alleged presence of these real beings; but from the representations and explanations that have been made to us, we are prepared to believe that there is involved in the matter, and how great or important it may be, or to what extent it may be mixed with illusions, we can only judge after a more thorough investigation of the subject.

These spiritual intelligences, belonging as it is claimed they do to a plane or degree of being that is entirely above the material plane of man in this world, are seeking, it is said, to communicate their intelligence in a language of their own, distinct from that of mortals, and which consists of allegorical figures and gestures which have to be interpreted, and translated into our mundane speech. Mr. V. acknowledges himself incompetent to the full translation of these celestial significatives, and asks the aid of those to whom wisdom may be given on this subject. For the proper unfolding of the intelligence which is to be now in readiness to be delivered, Mr. V. says it is necessary that a room should be prepared and allegorically furnished; and he solicits the aid of those who may feel interested in viewing what may come of this movement, in defraying the expense of opening and furnishing such a room.

The allegorical characters which Mr. V. has shown to us are generally quite suggestive, and will bear studying; and the simplicity and evident honesty of Mr. V. are such as to preclude all suspicion of his having invented them. From practical illustrations found in all past spiritual history, it would appear to be a spiritual law that the highest and most reliable intelligence from the other world naturally assumes the allegorical form of communication. There is at least this presumption in favor of the matter now under review; but, as before intimated, we can speak more intelligently of it when we know more about it.

Mess of Miss Emma Hardinge.

Our readers will be sorry to hear that this lady has been obliged to suspend her labors for a season, in consequence of a severe attack of throat disease, induced most probably by over-exertion in public speaking. Her labors during the past year have been arduous and unremitting, and so constant have been the demands for her services, that she has not allowed herself time to recuperate from the mental and physical exhaustion which her prolonged efforts have caused. Her zeal and enthusiasm in the cause she has so heartily espoused, have impelled her labors beyond her ability to bear, and nature has been obliged to open rebellion in order to compel her to rest. She is at present home in this city, and with careful and skillful nursing, we hope to be able to resume her labors by the first of September.

TABLE MOVING IN WORCESTER, MASS.

We have received a letter from a friend now temporarily sojourning in Worcester, Mass., which narrates some extraordinary manifestations in the way of table-moving, which he recently witnessed in that city. The writer, who is a well-known Spiritualist of this city, himself a medium, and for the last five years a firm believer in the existence of Spirits and their ability to control earthly minds by impression, has nevertheless always been skeptical in reference to the spiritual origin of those kinds of demonstrations known as *physical*. He has spent much time and money in his attempt to witness for himself a genuine case of table-moving, but so unsuccessful has his investigations been, that for a long time he has been firmly convinced in his own mind that all such reported movements of ponderous bodies were either produced by the trickeries of dishonest mediums, or were the mere result of psychological hallucination upon the minds of the witnesses. We extract from the letter alluded to, the following testimony:

"I have at length witnessed with my own eyes the phenomenon which I have sought for so many years. I have seen a table move unmistakably, in broad-day-light, and without the possibility of human contact. I have seen this done when no person but the medium was present with me. I have also seen it on three or four occasions, when from three to twelve persons were present. On each occurrence of this, to me, most wonderful manifestation, the table was placed in the middle of the floor, and all visitors standing away from it, so as to preclude the possibility of its being touched by mortal hands or feet. The table would then tip up and down, tapping its legs distinctly upon the floor at each movement, playing tunes and beating accurate time. On one occasion I asked if I might get under the table, and the raps answered me I might. I then got underneath and grasped the legs firmly with my hands, and endeavored to hold it in its place, but the contumacious thing was just as unruly and disobedient as our planet was in the days of Gallileo, and like that philosopher I was compelled to cry out in spite of my skepticism—'It moves nevertheless.'

"The medium is Mr. George P. Paine, and his residence 26 Newbury-street. Visitors are thronging his room from morning till night, and if his powers continue, it will not be long before all Worcester will be converted, and the region round about terribly shaken up.

"I had been so often disappointed in my efforts to witness a manifestation of this kind, that I had given up all hopes of gratification, and you may guess my delight on finding there was 'one more chance left,' although at 55 minutes past the eleventh hour.

H. S.—Deny. Clever contemplation, patience and trifles, thought himself destined to become the master of all, and was about to accomplish their designs. That his companions have been realizing ever since, Cesar's plan were suddenly cut by the dagger of the assassin. Plato always regretted having lost his equanimity once in his life. Cesar was at war with everybody, and died by the hand of his countrymen.

Nature is uniform, and mankind, and animals are a common theater. No wonder, then, that students of Nature live serene lives, and die peaceful deaths, while emperors and politicians live stormy lives and die violent deaths. The great physician, Galen, exposed naked while passing his own pulse; Brutus threw himself on his sword; Cesar put the venomous adder to her bosom. Who has not heard of Pliny, c. n. 63, and his thirty-seven books on Natural History? Galen's learning, c. n. 180, won the friendship of Marcus Aurelius, who intrusted him with the education of his son Commodus. Thus we again realize that the wisest of the Cesar's chose, as his friend, the greatest naturalist of the Cesarian age. Botany and Botany are synonymous: his "Systema Naturae" and his "Species Plantarum," have in one shape or another been in every school in Christendom for two centuries. The discoveries of Copernicus have made low in Astronomy since 1543. Counties and towns both in England and America bear the name of the immortal Newton: his "Principia," 1687, unfolded to man the theory of the universe. Our seven elements are named for Arago, Fulton and Humboldt. The names of Liebig and Agassiz are a passport. Curie's banner, though very broad, was not large enough to contain all the magnificence of honor showered upon him by kings, institutes and universities: his "Reges Africæ" is a more lasting monument than any monument ever reared. Humboldt's name is cosmopolitan: his "Cosmos" is as familiar to men as the word pyramid. Dr. Kane was a searcher into Nature's arenas, could he have earned more honor and fame in any other pursuit? Those, O youth, remember how mankind has appreciated the students of Nature. Science makes her own pedigree, and challenges the world to enoble her votaries. Who did ever think of Galileo as the son of a huckster? Laplace started a simple country boy, and died a Marquis. But who would ever think or speak of Laplace as a Marquis? His "Mécanique Céleste" is the nobility of intellect which may ennoble kings, but can not be ennobled by them. Who would dream of a title in connection with Franklin? Young men, rich or poor, high or low, think of these things; you aspire after distinction; the path is before you; it leads to intellectual, moral and spiritual greatness.

Napoleon, we are told, said to his troops before the battle of the Pyramids, "Soldiers, fifty centuries contemplate you." We may, with equal propriety, say to our young friends who try to discover Nature's secrets, "Young men, fifty centuries contemplate you."

The Philanthropic Convention.

The Convention to be held at Utica on the 10th, 11th and 12th of September next, to consider the single question of "the cure and care of old," we have reason to believe will be a grand affair. It is free, and neither political nor sectarian, but philanthropic, and presents, one of the most interesting and interesting questions of the age, for consideration. The call defines a single point to talk to, and therefore it is to be hoped that "hobby mongers" will either stay at home, or at least leave their bubbles there, and prepare to speak to the question or not at all.

Speakers occupying different positions in society and in personal developments, will undoubtedly present the case from as many different stand points; therefore it becomes necessary that each position be supported by the requisite facts and figures. More assertions will be worthless to the Convention, and we look hopefully for a rich collection of pertinent facts on the point at issue. We apprehend the question for the Convention will become more and more interesting as the discussion of it proceeds, and therefore we hope its agitation will at once commence, and we invite its discussion in the public journals.

Forewarning of his own death.

The following was received as an appendix to a business letter, some time ago, was accidentally misplaced among our business letters, and has again just come to light:

"An acquaintance of mine, by the name of Specie Harrie, departed this life some four weeks since, who was warned of his death in the following manner. Some time in May last, while lying on his bed to rest, and while in a wretched condition, the Spirits of his grandfather, his father, and his mother, appeared to him and conversed with him. They told him that he had only days on earth to live. He immediately sent the telegram to his wife, and the next day he arranged his business matters, made his will and prepared for his departure. On the day following, he was attacked with inflammation of the lungs. A physician (Dr. C. W. Fox) was called, to whom he related the warning, and said to his friends that no medical aid could restore him. He survived but about a week or ten days notwithstanding all was done for him that medical skill could do to save him. Fraternally yours,

S. M. T. 1858.

Plato, n. c. 400, contemplated Nature, conceived and declared that all visible objects are but so many manifestations of the

IMMORTALITY.

It is generally agreed that the difference between Bible believers and those they denominately hold, is that while the one is thought to believe in a future existence, the other ignores such an idea. This, however, is not the fact, for while it will be found that many of those who despise the plenary inspiration of the Bible, admit the truth of immortality, it can be clearly proved that a majority of those who have followed themselves to church institutions, have no well-founded idea of any existence beyond the present life. It is true that there is a branch off in that direction, but with the evidence upon which this branch of truth rests, they are totally unprepared. It is supposed by them that their Minister knows all about such evidence, and they have distinctly recollect hearing him discuss upon such a doctrine, and give what A few please to call evidence, but by some means of full power is upon his congregation. The human mind must have ideas that address the reason principle with some show of education, or remain unaffected with what many talkers may be pleased to call argument. In the elaborate discussions of the law of progress, and the outworking of human development from the first morning of man's existence upon the planet to the present period, so far as we can carry the evidence, nature has been whispering to the human soul that it lives for ever. The Bible theory strikes us as being as much to the prejudice of this beautiful doctrine as for it. The absurd position upon which it is founded is to make indisputable evidence of its falsehood. The idea that, "because he (Christ) lives, we shall live also," that man only extinguished his immortality by transgression, looks so very like a myth, that the mind needs an extinguisher upon its clearest perception of right before it can consent to admit such a fallacy. The history contained in both the Old and New Testament, gives some direct evidence relative to immortality, yet quite insufficient for a reasoning being to found upon it a very lofty opinion of the doctrine. The idea of the resurrection has only to be doubted, (as it justly may be) and the evidence founded thereupon falls to the ground. The most consistent evidence in either Testament is that addressed to John by the Saviour of Patmos, by one of his fellow servants. But this, as an actual transaction, has been so often doubted, that we derive very little force from it. We are, therefore, brought down to the advent of Spiritualism to find much that is tangible evidence connected with a life beyond this. Here we find a perfect avalanche of proofs corroborating this precious and invaluable truth. Let candor and frankness go into the examination of these multiplied evidences, giving equal scope and full range to the relations of these incidents, that they would claim for themselves under like circumstances, and may it not be reasonably claimed that the question of man's immortality is put beyond a doubt? These manifestations have been so various and so replete with convincing force, that it would seem that every type and shade of testimony had been exhausted that a good, deliberate and reasonable mind could require. The father and mother, the husband and wife, the brother and sister, the son and daughter have all returned to tell us that they live, but up in a higher plane of existence.

There is to us an argument still more potent, an array of most beautiful and attractive evidence if but believed, that might be considered complete. When the human mind, free from the care and vexations of the present life, as it sometimes is, looks forth into the future, it may be awaiting you to advance. It changes but like the sea. Notwithstanding the gloom that hath pervaded it long under the power and influence of false dogmas, it always finds itself a day brighter. The immortal energies of the human soul, and its undying aspirations after the great and true, are of themselves ample evidence of this great truth. Nature's supply always exceeds the demand. No conceivable want tended to nature can ever go ungratified. It is no history indeed, that a man's prime always equal to the sleep and slumber of death of the human soul. No man, however dreamy or easily abashed, the possibility of an abomination, as much as a negative with all the heart, to the power of death, may resist the influence of desolate dogs for a cessation of being. There are, however, no proofs in reality to sustain or prove this point. Proofs multiply and cluster about every soul for in its case of natural death that tells us in an unmistakable token that we have forever. Other material and quantitative proofs, are equally satisfactory to the end as described above, as every soul that inhabits a habitation with the sleep and death, and whose dying mouth doth give it language, may have no consciousness to the subject.

The soul's existence is not upon what we can now term an outer, material plane, but upon a vastly refined, sublimated and interior one. Let every individual then, listen to the voice or voice of his own soul, and note its very positive instruction upon the subject of immortality.

NO TWO WAYS ABOUT IT.

That is certain—I can not deny it without doing violence to my better judgment. I stated a train of reasoning, watching the process closely, and with surprise found myself at the last of a whole of "solid facts." My mind portrays largely of the element of *contingent spirituality*, as called by phrenologists. I must feel solid ground for every step I take, or I can not take it. At the same time I am naturally a firm believer in the existence and immortality of spiritual beings. From a child I have firmly believed this. I have always believed that angels were around me. I have *never* had a doubt upon such matters. I believe no more in substance today than I have believed for twenty-five years, and I am no more a Spiritualist today than I have always been. The foundation of my faith in spiritual manifestations was the Bible. I believed implicitly all the narratives of miracles and accounts of angels there recorded, and it seemed to me just as possible that they should occur again as that they should have occurred at all. So you see I have had within me a good basis for a belief in Spiritualism. Still, I am not a Spiritualist, technically. The highest possible form of revelation is in my opinion, the Gospel of Christ. For myself I did not feel the need of any such feature as that of Spiritualism. I do not study it so much because I do it, as I do to keep pace with the world and with truth. I have studied it from the beginning, and, I trust, candidly. I will not refuse to investigate all truth even though it cost me my "sabre," and turn friends into foes. I do not fear the truth. I study Spiritualism as a science, whose laws I desire to understand. I have from the beginning of life, noticed certain phenomena in nature, and I desire an interpretation of them. But I can not give up the great work in which I am engaged as a preacher of the Gospel. Nothing can take such claims upon my heart as this. Whatever helps may come in, I will be thankful for. The facts of Spiritualism I acknowledge as I do the facts in Natural History. Their importance and assumed import I admit with caution. I will not fling overboard one precious truth of revelation for all of Spiritualism.

A. J. Davis, of *Waukegan*, I dislike; he has never done me any good. I find no harmony between his spirit and mine. But if he has a mission to fill, he must fill it, and it is his own business not mine. I believe in an individual democratic sovereignty.

The author of the above leaves us his address, but does not wish it published. —

MENTAL IMAGES.

Ramsey, July 18, 1858.

Mr. Palmer.—Noticing in the Transcript of the 17th ult. an article, "Nothing New under the Sun," brought to my mind an article I found in an old paper printed some thirty years ago, taken from the *Quarterly Review*, and headed "Spectral Phenomena." It occurred to me to take an extract from it as you might think proper to insert it in the Transcript. The whole article would probably be too long. It is the case of Nikolai, a bookseller at Berlin, who communicated an account of his own case to the Parisian Academy of Sciences.

"Toward the end of the year 1790, and the beginning of 1791, M. Nikolai had been agitated by various misfortunes, which preyed deeply upon his mind. On the 24th of February an event occurred which threw him into violent distress. About ten o'clock in the morning, when his wife and a friend entered his room for the purpose of consoling him, he suddenly perceived at a few paces from him the standing figure of a person dressed, which remained seven or eight minutes, and which his wife and friend were unable to see. At four o'clock in the same figure appeared when he was alone and on going to mention this to his wife, it disappeared. On to her apartment, alternately vanishing and reappearing. A little after six o'clock in the several hours appeared, but had no connection with the above. When Nikolai's mind had become more composed, he expected these figures would leave him. His expectations were disappointed for they increased in number. After the 24th of February the figure of the person desired appeared no more; others occupied its place. These figures were mostly of persons he did not know, though he occasionally saw those he knew. The figures were seen in his room, and again appeared singly or in groups. They were of both sexes and like people at a fair, poised to and fro, as if they had no natural connection, though they sometimes

appeared to have business with one another. When in pairs began to be seen more frequently, our bookseller used to hear them speak, sometimes to one another, sometimes to himself, but in short speeches, which never contained anything intelligible. The frequency in the figures occurred more openly when he was alone, but he sometimes heard it in company with the conversation of the company. After these figures had continued for some time, they ceased to be any disagreeable emotion, and afforded him pleasure and amusement. On the 20th of April, while sitting with his son in the 11 o'clock class, the room swarmed with these figures of both sexes. They continued until 8 o'clock P.M., when he left, and Nikolai was never again disturbed by them.

In Nikolai's application to the Academy of Sciences, he tried to describe the human figures were presented to his mind by some association with his previous thoughts, though he sometimes thought he discovered some connection, yet he says on the whole he could trace no connection between the figures and the state of his mind, or the cause of his occupations, or the other thoughts which occupied his mind. These figures were in every case involuntary, and did not depend on external circumstances. They were equally distinct when he was alone, or in society, whether in daylight or darkness, whether in his own house or his neighbor's, but seldom when he walked the public streets. The figures were neither formal, hideous, nor repulsive, but simply human in form. They appeared often in motion, than at rest.

PUBLIC LECTURERS.

JANESVILLE, Wis., July 26, 1858.

Spiritualists, as well as any other class of persons, have to even depend in a great measure in respect to lecture employ. Any hobby that will pay even a small compensation will find plenty to ride it in such times as these. Those who go about claiming to be lecturers on Spiritualism, without any reference whatever, find out the name of any local Spiritualist in a place, and introduce themselves, & then a moment that they have been directed to him, suppose he would like to have a course of lectures on Spiritualism. The Spiritualists feeling great interest and interest in the course receive the individual with the utmost cordiality, and as they can to forward the lectures. Mr. Lecturer, however, anxious for free lectures, and thinks best to take up a collection at the class. But a common audience does not usually feel any interest in a discourse on a spiritual man or a spiritual woman, or other subject about which there can be no positive knowledge, and they do not respond very freely. Mr. Lecturer then tells his spiritual friends that he expects they are able to render him about five dollars a lecture, besides his expenses. They is the best they can, and give him all the money they can, but they have cause to feel a little surprised to find the Mr. Lecturer has gone, that he has left his printing bill unpaid, his hall rent and hotel bill, (if he was not entertained by you,) his pony, (and every other bill, all unadjusted. Some may be seen in Spiritualism for ought I know; but who can himself up to teach others, he should at least have the credit of a term of examination honest. He should know how to teach, and he should be examined.)

I forbear to call any names at present, but the Spiritualists in Janesville can understand very easily to whom these remarks apply. If Spiritualists will not even use the caution that no persons do in or along with strangers, they most expect to be exposed for their neglect.

IS THERE ANY REST?

Cornwall, July 26, 1858.

Is not an axiom in philosophy that *nothing is at rest*? The inference therefore is, God being infinite, and man finite in presence, that any degree of exertion on the part of man will fail to make him omnipotent or equal with God in presence. As God is absolute, all possibility as to his exterior, so he is either all power, or nothing, ("all things are possible with or in God.") and so he is absolutely at rest. If God is omnipotent, his knowledge is past presence, and he is as to the absolute, at rest. And does God's omnipotence necessarily make all things a part of God as a personality? If so a human being has no personality for a plurality of persons can by no possible process be made one person. May not God, as to his intelligence and power, be eternally at rest, and at the same time as to his life and action, eternally active? And likewise, may not the *second man*, or *all* faith in God, be eternally at rest, and at the same time, knowing God perfectly, be eternally active and progressive? To the question, "is there any rest?" I answer you and yours truly,

In the county of Essex, I beseech thee to preserve the two counties of Middlesex and Essex from fire and earthquake; and as I have a mortgag in Hertfordshire, I beg of thee to have an eye of compassion on that county, and for the rest of the country, thou mayest deal with them as thou art pleased. O Lord, enable the banks to answer all their bills and make my debts on good men. Give a prosperous voyage and return to the Mermaid sleep. Before I have insured it; and as thou hast said the days of the wicked are but short, I trust in thee that thou will not forget thy promise, as I have purchased an estate in reversion which will be mine upon the death of that profligate young man, Mr. J. L. Keep my friends from sinking and preserve me from thieve and house breakers; and make all my servants be so honest and faithful that they may attend to my interests, and never cheat me out of property night or day.

A TRADE, A FORTUNE.

If parents would consider the welfare and happiness of their children, they would choose the virtuous mechanic, farmer, or honest trader, as companions and helpers, instead of the rich, who, aside from their income, have no means of subsistence.

How oftentimes this question arises, and from religious parents too, in choosing companions and suitors for their daughters, "Is he rich?" If the daughter answers, "Yes, he is rich he is a gentleman, neat in his dress, and can live without work," the parents are pleased.

Not many years ago a Polish lady, of fifteen birth but of exceeding beauty and accomplishment, won the affections of a young nobleman, who, having her consent, solicited her from her father in marriage, and was refused. We may easily imagine the abomination of the nobleman.

"Am I not," said he, "of sufficient rank to aspire to your daughter's hand?"

"You are undoubtedly of the best blood of Poland."

"And my fortune and reputation, are they not?"

"Your estate is magnificent and your conduct irreproachable."

"Then having your daughter's consent, how should I expect a refusal?"

"This, sir," the father replied, "is my only child, and her happiness is the chief concern of my life. All the possession of fortune are precarious; what fortune gives, at her capture she takes away. There is no security of independence and comfortable living of a wife but one; in a word, I am resolved that no one shall be the husband of my daughter who is not at the same master of a trade."

The nobleman bowed and retired silently. A year or two afterwards the father was sitting at the door, and saw approaching the house a wagon laden with basket-work, and at the head of the cavalcade, a person in the dress of a basket maker. And who do you suppose it was? The former suitor of his daughter; the nobleman had turned basket maker. He was now master of a trade, and brought the wares made by his own hand for inspection, and a certificate from his employer in testimony of his skill.

The condition being fulfilled, no further obstacle was opposed to the marriage. But the story is not yet done. The Revolution came; fortunes were plundered, and lands were scattered to the four winds of heaven. Kluge became beggar; some of them teaching and the noble Pole supported his wife, and her father in the infirmities of age, by his basket making industry.

A BEA-BIDE WALK.

We walked beside the sea
After a day which perished silently
Of its own glory - like the Phœnix' weird
Who, combating the tempest, scorched and scoured,
Uttered with bunting breath, "Ho! victory!"
And sank adown, a heap of ashes pale,
To raze the Aethiopie.

The sky above us showed
A universal and unmingling cloud,
On which, the cliffs permitted us to see
Only the outline of their majesty,
As master-mind, when gazed at by the crowd;
And, shining with a gloom, the water gray
Swung in its moon-bright way.

Nor moon, nor star were out,
They did not dare to tread so soon about,
Though trembling in the footsteps of the sun.
The light was neither night nor day, but one
Which life-like, had beauty in its gloom;
And Silence's impetuous breathing round
Became wandering into sound.

O solemn beating heart!
Of nature I have knowledge that thou art
Bound unto man's by cords he cannot sever;
And, what time they are slackened by him ever
So to affect his own supernal part
Still runneth vibration fast and strong.

The slackened cord along,
For though we never spoke
Of the gray water and the shaded rock
Dark wave and stone, unconsiously, were fused
Into the plaintive croaking that we used,
Of absent friend, and memories unforsooth
And, had we seen each other's face, we had
Been hapy - each was s^t ill - we, in own^s o

Christian Dixie. - Whereas the ladies will be charmed the world over, however fantastically or ridiculously they may dress; and whereas they will dress to suit themselves, being the actual sovereigns of creation - now being the second fiddle; and whereas the loss of one of them is a public and private calamity. Be it therefore

Resolved. - That our wives and daughters be seriously and frequently cautioned to guard against a terrible death by fire; and that if the desire to come hasted, the most certain method of saving life is to lie down on the floor, and roll over and over, or better still draw the carpet over the body head and ears; this will instantly extinguish the flames & prevent horrible and ghastly scars for life about the face.

Resolved. - In case of accident of this kind, for one woman to go to the rescue of another, & if unfeeling devils! and the chances are that the rescuer pass the rescuer will suffer terribly. Have a little presence of mind, & if there is no person on fire to lie down, but, when lying down, & drawing up, envelop the sufferer in a woolen shawl or coat or garment or blanket from the bed, or the carpet or rug, anything woollen. When the fire is extinguished & remove the clothing so saved by as possible, so I fear every burned place with dry flour.

BORN INTO THE SPIRIT-WORLD.

At Newark, N. J., on the morning of August 1, 1858, Warren, son of Robert D. and Mary T. Botts, left the earth form, aged 1 year and 4 months. This tender plant, so fondly cherished by affectionate hearts, has been transplanted to more congenial climes, where, as a "bud of eternity," he will unfold his divine faculties, and by his loving presence will cheer, guide and assist his dear parents through their earthly life, and finally, with the Spirit-host, will welcome them to the radiant shores of their eternal home.

PERSONAL AND SPECIAL NOTICES.

PROPOSED CONVENTION AT UTICA.

We have received the following notice of the proposed Convention at Utica, which we are requested to insert in our columns.

ANTHROPOIC CONVENTION, TO OVERCOME EVIL WITH GOOD,
To be held in Mechanics' Hall, Utica, Oneida Co., N. Y., on the 10th, 11th and 12th of September, 1858.

1. *Conventions called by Father Whittier, Oneida, N. Y.*

The fact cannot be disguised, that modern theories of sin, evil, crime, and misery, are numerous and extremely conflicting. Not less antagonistic are existing laws, systems, and institutions, respecting the rearing of children, and the treatment of criminals. The vindictive and coercive code has been for centuries administered to the workers of iniquity; yet vice and crime seem to be increasing, in proportion to the spread of civilization. The intelligent and benevolent everywhere begin to believe that this prevalence of crime and suffering is mainly traceable to erroneous doctrines respecting man and his acts, out of which have been evolved equally erroneous systems of education, tyrannical institutions, and depraving places of punishment.

Therefore, we, the undersigned, believing that a true philosophy of human existence and conduct will ultimate to more encobbling institutions and philanthropic systems of education, hereby invite all thoughtful and humane persons of every profession, or form of faith, to be present and take part in a convention, with a platform perfectly free to all who can throw what they believe to be true light upon

THE CAUSE AND CURE OF EVIL.

We desire the question presented in all its aspects. It is hoped, therefore, that minds will come prepared to treat this subject with dignity and wisdom, from every stand point of observation and discovery, the physical, social, political, intellectual, theological, and spiritual. We very earnestly invoke the presence and influence of all who believe themselves to be true friends of humanity; both to speak and to hear dispassionately, upon the causes of evil and misery; to the end that the best principle and truest remedies may be discovered and applied.

The entire proceedings of the Convention will be accurately reported and published in a volume.

The Convention will open in Mechanics' Hall, Utica, Oneida Co., N. Y., on the 10th day of September, 1858, at 10 o'clock, A.M., and continue three days.

Calvin Harris,

Emily Root,

Caroline Brown, M.D.

Louis Remy,

A. W. Browne,

Any member of this Committee can be addressed by those wishing to secure accommodations in advance, at hotels and private boarding-houses. The hall procured for this occasion is convenient and commodious, seating comfortably sixteen hundred people. The friends of Reform in Utica and vicinity, will do all in their power to entertain strangers, and to aid the objects of the Convention; and the locality of that beautiful city is so central, that Reformers from all quarters can reach it readily, and at small expense.

777 The Harmonial Quartette Club, of Troy, N. Y., is engaged to be present, and will enliven each session with rare and elevating music.

TYPOGRAPHICAL ERROR. — Those who care to understand the concluding paragraph of my article last week, entitled "A Lost and Ruined Race," will please change the word "simply" in the third line from the end, to "rarely." Also for "Lagos," in the extract, read "Logos."

A derangement in the last line of Mr. Davis' article about the Convention, also occurred by types falling out in moving the form; but the sense remains obvious.

ANONYMUS.

We beg to remind the friends of human culture, that we some weeks since proposed, through these columns, to republish this rare work of the learned Higgins, provided a sufficient number of persons would promise to take a copy at \$12 to warrant the enterprise. Since then we have received several subscribers, but not a sufficient number to yet warrant the publication. Several persons are anxious for a copy that they have agreed to pay what our copy cost us in England (\$36), and others have proposed to take three copies and pay \$36. Those who desire a copy will oblige us by sending in their orders without delay. We are in hope to receive sufficient orders to republish the work. Address

George's Extravaganza, N. Y.

Reformers' Boarding House.

Mr. Levy has moved into a fine and commodious house, 231 West 35th street. We are informed that Mr. L. receives transient as well as permanent boarders. His accommodations are good, and his terms very moderate.

spiritual Lyceum.

Spiritualists' meetings are held at Clinton Hall, Astor Place, each succeeding Sunday morning at 10 o'clock, and also in the afternoon, at 3 o'clock. Also at the same place on Friday evenings at 7 o'clock. These meetings are free. The public are respectfully invited.

Invited Rooms to Let.

Two or three furnished rooms to be let to ladies or gentlemen, with or without partial board, by a private family, centrally located. Inquire at No. 310 Broadway.

Developing and Investigating Circles. will be held at 419 Canal street, between Sullivan and Varick, every Wednesday afternoon, at 3 p.m. for ladies exclusively; Four-day evening for gentle women. Ladies at 8 p.m. Admission 20 cents. Medium - Mrs. Morris and Mrs. Chilber.

Lectures in Brooklyn.

Mrs. F. J. French will lecture to the Spiritualists of Brooklyn, at Clinton Hall, corner of Clinton and Atlantic-street, on Sunday, Aug. 11 at 3 o'clock in the afternoon, and 7 in the evening. Seats free.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Asheo - Dried, 16 lbs. per ad val.	6 10	Tobacco, cut smoking, 1 lb.	6 12
Do, 1st sort, 16 lbs.	6 12	Flax, 16 lbs.	6 12
Do, 1st sort, 16 lbs.	6 12	Flax, 16 lbs.	6 12
Beverage - Dried, 16 lbs. per ad val.	6 12	Flax, 16 lbs.	6 12
Acacia Yellow, 16 lbs.	6 12	Flax, 16 lbs.	6 12
Belletta - Dried, 4 lbs. per ad val.	6 12	Flax, 16 lbs.	6 12
Amer. gray and white, 16 lbs.	6 12	Flax, 16 lbs.	6 12
Coffee - Dried, 16 lbs. per ad val.	10 10	Flax, 16 lbs.	6 12
Java white, 16 lbs.	10 10	Flax, 16 lbs.	6 12
Micha	10 10	Flax, 16 lbs.	6 12
Brazil	10 10	Flax, 16 lbs.	6 12
Lagoysra	10 10	Flax, 16 lbs.	6 12
Maracuja	10 10	Flax, 16 lbs.	6 12
St Domingo, crab	9 10	Flax, 16 lbs.	6 12
Cotton.	10 10	Flax, 16 lbs.	6 12
Orinary	12 10	Flax, 16 lbs.	6 12
Midling	12 10	Flax, 16 lbs.	6 12
Midling Fair	12 10	Flax, 16 lbs.	6 12
Peathers - Dried, 20 lbs.	10 10	Flax, 16 lbs.	6 12
Live Geese, 16 lbs.	10 10	Flax, 16 lbs.	6 12
Tennessee	10 10	Flax, 16 lbs.	6 12
Pine - Dried, 16 lbs. per ad val.	9 10	Flax, 16 lbs.	6 12
American, 16 lbs.	9 10	Flax, 16 lbs.	6 12
Pine and Meal - Dried, 16 lbs. per ad val.	10 10	Flax, 16 lbs.	6 12
Bour.	10 10	Flax, 16 lbs.	6 12
Bupifina, No. 1	10 10	Flax, 16 lbs.	6 12
State, common brand	10 10	Flax, 16 lbs.	6 12
State, straight brand	10 10	Flax, 16 lbs.	6 12
State extra brand	10 10	Flax, 16 lbs.	6 12
Western mixed, do	10 10	Flax, 16 lbs.	6 12
Stich, 16 lbs.	10 10	Flax, 16 lbs.	6 12
Stich, 16 lbs.	10 10	Flax, 16 lbs.	6 12
Stich, 16 lbs.	10 10	Flax, 16 lbs.	6 12
Stich, 16 lbs.	10 10	Flax, 16 lbs.	6 12
Stich, 16 lbs.	10 10	Flax, 16 lbs.	6 12
Genesee, extra brands	10 10	Flax, 16 lbs.	6 12
Genesee, superfine	10 10	Flax, 16 lbs.	6 12
Genesee, extra	10 10	Flax, 16 lbs.	6 12
Branly wine	10 10	Flax, 16 lbs.	6 12
Georgetown	10 10	Flax, 16 lbs.	6 12
Petersburg City	10 10	Flax, 16 lbs.	6 12
Rich. Country	10 10	Flax, 16 lbs.	6 12
Alexandria	10 10	Flax, 16 lbs.	6 12
Baltimore Howard-street	10 10	Flax, 16 lbs.	6 12
Rye Flour	10 10	Flax, 16 lbs.	6 12
Corn Meal, Jersey	10 10	Flax, 16 lbs.	6 12
Do, Brand'y wine	10 10	Flax, 16 lbs.	6 12
Do, do Puch	10 10	Flax, 16 lbs.	6 12
Grain - Dried, 16 lbs. per ad val.	—	Flax, 16 lbs.	6 12
Wheat, w. G. bushels	10 10	Flax, 16 lbs.	6 12
Do, do,	10 10	Flax, 16 lbs.	6 12
Do, Ohio	10 10	Flax, 16 lbs.	6 12
Chicago, 16 lbs.	10 10	Flax, 16 lbs.	6 12
Milesbrook club	10 1		

THE SPIRITUAL TELEGRAPH.

SPIRITAL PUBLICATIONS. CHARLES PARTRIDGE'S CATALOGUE.

15 EAST 26TH STREET, NEW YORK.

The best specimens of all the principal works devoted to Spiritualism, written partly by ourselves or others, and will come from all parts of the globe that may be known to man. The reader is particularly invited to those named below, all of which may be found in the office of the *Review of Spiritualism*. The postage on books is one cent per volume, and to send elsewhere the same as follows: America and Europe, six cents; Australia, New Zealand, &c., twelve cents; India, China, Japan, &c., twenty cents. Foreign shipping books should have one dollar added to the price of postage.

Lyrics of the Morning Land.

By Rev. Thomas L. Harris. A beautiful poem of sixteen pages, finely printed in blue ink, printed on the broad paper and elegantly bound. Price, muslin, 25 cents; leather, gold, \$1; morocco, gold, \$1.25. Charles Partridge, publisher.

Song of the Starry Heaven.

By Rev. Thomas L. Harris. Singing in 20 hours and 15 minutes while in the trance state. 210 pages. 12x18. 4000 lines. Price, plain bound, 25 cents; gilt, \$1. Postage, 15 cents. Charles Partridge, publisher.

Lyrics of the Golden Age. A poem.

By Rev. Thomas L. Harris, author of "Song of the Starry Heaven," and "Song of the Morning Land." 117 pages. Price, plain, 25 cents; gold, \$1. Postage, 15 cents. Charles Partridge, publisher.

Spirit Manifestations.

By Dr. Sturz. Experimental investigation of the Spirit manifestations demonstrating the existence of Spirits and their communication with mortals; doctrine of the Spirit-world respecting Heaven, Hell, Ministry and Devil. Price, \$1.25. Postage, 20 cents. Charles Partridge, publisher.

The Spiritual Telegraph.

Volume I. A few copies complete, bound in a substantial manner. Price, \$1. Charles Partridge, publisher.

The Spiritual Telegraph.

Volume II. complete. Price, \$1.

The Telegraph Papers.

Two Volumes, 1 and 2, for the years 1852, '3, and '4. A almost 6,000 pages with complete index to each volume, handsomely bound. These two contain all the more important articles from the weekly *Spiritual Telegraph*, and embrace nearly all the important spiritual facts which have been made public during the three years ending May, 1857. The price of these books is 75 cents per volume. Postage, 20 cents per volume. Charles Partridge, publisher.

He Shetheth, Vol. I.

By S. R. Britton, Editor, and other writers, devoted chiefly to an inquiry into the spiritual nature and relations of Man. Bound in muslin, price, \$2, elegantly bound in morocco, leather and gilt in a style suitable for a gift-book, price, \$4. Postage, 50 cents. Charles Partridge, publisher.

Volumes II. and III.

Books bound in muslin, \$1.50 each, extra bound in morocco, handsomely gilt, \$2 each. Postage, 25 cents each. Charles Partridge, publisher.

Brittan and Richmond's Discussion.

600 pages, octavo. This work contains twenty-four letters from each of the parties above named embodying a great number of facts and arguments presented, designed to illustrate the spiritual phenomena of all ages but especially the modern manifestations. Price, \$1. Postage, 25 cents. Charles Partridge, publisher.

Brittan's Review of Beecher's Report.

Whom the ramifications of the later are carefully examined and tested by a comparison with his previous with reason and with the facts. Price, 25 cents, paper bound, and 35 cents in muslin. Postage, 3 and 4 cents. Charles Partridge, publisher.

The Tables Turned.

By Rev. S. B. Brittan. A review of Rev. C. M. Butler, D. D. This is a brief refutation of the principal objections urged by the clergy against Spiritualism and is therefore a good thing for general circulation. Price, single copies, 25 cents. Postage, 3 cents. Charles Partridge, publisher.

Spiritualism.

By Judge Edmunds and Dr. G. T. Dexter, with an appendix by Rev. H. F. Tallmadge and others. Price, \$1.25. Postage, 20 cents. Charles Partridge, publisher.

Spiritualism, Volume II.

By Judge Edmunds and Dr. G. T. Dexter. "The truth against the world." Price, \$1. Postage, 25 cents. Charles Partridge, publisher.

Physical-Physiological Researches.

By Rev. Dr. Bachelder. In the dynamics of Magnetism, Electricity, Light, Crystallization and Chemistry, in their relation to vital force. Complete from the classic second edition, with the addition of a Preface and Critical Notes by John Atherton, M. D. Third American edition. Price, \$1. Postage, 20 cents. Charles Partridge, publisher.

Dreams from the Spirit-World.

By Rev. H. F. Wilson, Editor. Printed by Stephen Olin. This is an interesting volume of 240 pages. Price, 50 cents. Postage, 10 cents. Charles Partridge, publisher.

The Lily Wreath.

By A. B. Child, M. D. Spiritual communications received chiefly through the mediumship of Mrs. J. R. Adams. Price, 50 cents. \$1.50, according to the style of the binding. Postage, 15 cents.

Philosophy of the Spirit-World.

By Rev. Dr. H. F. Wilson. Price, 50 cents. Postage, 15 cents. Charles Partridge, publisher.

A Review of Dr. D. Lovett's Theory of the Spiritual Manifestations.

By W. B. Carpenter. A most triumphant refutation of the body materialist theory, and deserves a respectful notice. Price, 25 cents. Postage, 5 cents. Charles Partridge, publisher.

Science of Proverbial.

By Jas. Morris. A book of facts and revelations concerning the inner life of men and a world of Spirits. New edition. Price, 25 cents. Postage, 5 cents. Charles Partridge, publisher.

Bellings' Phrenology.

By Prof. George Bellings. Being a reply to the questions, What Creeds and other Right Notions Received in the several lives, existing Phrenologists. Volume, 1 and Appendix. 200 pp. 12mo. Being a reply to various species and forms of heretical creeds. Price, 25 cents. Postage, 15 cents. Charles Partridge, publisher.

The Apparitionary Oracle.

By A. J. Davis. Being a review of Dr. Bushnell's recent *Apparitionary Oracle*. Price, 25 cents. Postage, 5 cents. Charles Partridge, publisher.

Divine Revelations, etc.

By A. J. Davis. The *Calvary and the Cross*. Price, 25 cents. 32 pages. Charles Partridge, publisher.

A Chart.

By A. J. Davis. Exhibiting an outline of the progress of every and approaching century of the race. Price, \$1. Charles Partridge, publisher.

The Present Age and the Inner Life.

By A. J. Davis. Being a sequel to *Historical Illustrations*. This is an elegant book of over 200 pages. Price, \$1. Postage, 25 cents. Charles Partridge, publisher.

The Celestial Telegraph.

By J. A. Cahagnet. On Secrets of the Celestial Home, where the exalted are the form, and the occupation of the soul, after its separation from the body, are proved by many remarkable events by the means of eight ecclesiastic and family who had eighty perceptions of earthly persons in the spiritual world. Price, \$1. Postage, 15 cents. Charles Partridge, publisher.

Scenes in the Spirit-World; or, Life in the Spheres.

By Herman T. Miller. Price, muslin, 25 cents; paper, 25 cents. Postage, 5 cents.

The Pilgrimage of Thomas Paine.

By C. Newman. Delated by the Spirit of Thomas Paine. Paper, price, 25 cents; muslin, 25 cents. Postage, 15 cents. Charles Partridge, publisher.

The Clairvoyant Family Physician.

By Rev. T. Miller. Price, muslin, \$1. Postage, 10 cents. Charles Partridge, publisher.

Voices from Spirit-Land.

By Nellie Francis White Miller. Price, 25 cents. Postage, 5 cents. Charles Partridge, publisher.

Spiritualism; Its Phenomena and Significance.

An Essay ready by invitation before the New York Christian Union, by Charles Partridge, Editor of the *Christian Telegraph*, together with a report of an evening Lecture on the subject. Price, \$1. (Published at this office.) Single copy, 25 cents; postage, 5 cents. \$1 per dozen; postage, 25 cents.

SPIRITUAL BOOKS BY OTHER PUBLISHERS.

The Great Harmonia, Vol. I. The Physician.

By A. J. Davis. Price, \$1. Postage, 25 cents.

The Great Harmonia, Vol. II. The Teacher.

By A. J. Davis. Price, \$1. Postage, 25 cents.

The Great Harmonia, Vol. III. The Book.

By A. J. Davis. Price, \$1. Postage, 25 cents.

The Great Harmonia, Vol. IV. The Reformer.

By A. J. Davis. Concerning physiological vice and virtue, and the even Sphere of Marriage. Price, \$1. Postage, 25 cents.

The Harmonic Man.

By A. J. Davis. Price, 20 cents. Postage, 5 cents.

The Philosophy of Special Providence.

By A. J. Davis. A Vision. Price, 15 cents; postage, 5 cents.

Free Thoughts on Religion.

By A. J. Davis. Price, 15 cents; postage, 5 cents.

The Magic Staff.

An Autobiography of A. J. Davis. Price, \$1.25; postage, 25 cents.

The Philosophy of Spiritual Intercourse.

By A. J. Davis. Price, 25 cents; postage, 5 cents.

The Penetralia.

By A. J. Davis. Price, \$1; postage, 25 cents.

The Macrocosm, or the Universe Without.

By William Ichibon. Paper, bound, price, 20 cents; muslin, 25 cents; postage, 15 cents.

Hymns of Spiritual Devotion.

By Rev. Thomas L. Harris. Two vols. in one. A collection of 150 hymns from the spirit-life, adapted to the wants of families, circles and congregations of Spiritualists. Plain muslin, 25 cents; postage, 5 cents.

Compendium of the Theological and Spiritual Writings of Swedenborg.

Being a systematic and orderly epitome of all his religious works. With an appropriate introduction. Prefixed by a full life of the author, with a brief view of all his works on Science, Philosophy and Theology. Price, \$1; postage, 25 cents.

Biography of Swedenborg.

By J. G. Wilkinson, M. D. Price, 25 cents; postage, 15 cents.

Heaven and its Wonders.

By Emanuel Swedenborg. A New Ed. of 240 pp. cloth. Price, 75 cents; postage, 25 cents.

The Conflict of Ages Ended;

A Buried Treasure to Beecher's "Conflict of Ages." By Rev. Henry Weller. Price, 25 cents; postage, 15 cents.

Spiritualism Explained.

By Joel Tiffany. Twelve Lectures delivered in the city of New York, entitled "The Demonstration of Truth. The Sphere of Lust. The Second or Relational Sphere. Communication Philosophy of Progression. Redemption. Spiritual Healing. Condition of the Spirit. Organization. Individuality. What constitutes the Spirit, etc." Price, \$1; postage, 25 cents.

The Spiritual Reasoner.

By F. W. Lewis, M. D. A book of Facts, Recordings and Spiritual Communications. Price, 75 cents; postage, 15 cents.

Messages from the Superior State.

By J. M. Spear, Medium. Communicated by John Murray. Price, 25 cents; postage, 5 cents.

Voices from the Spirit-World.

Isaac Post, Medium. Price, 25 cents; postage, 10 cents.

Epitome of Spirit Intercourse.

By Alfredbridge. Being a condensed view of Spiritualism in its Scriptural, Historical, Actual and Scientific Aspects. Price, 25 cents; postage, 5 cents.

Fascination;

By J. B. Newman, M. D. Or the Philosophy of Charming. Price, 25 cents; postage, 10 cents.

The Sacred Circle.

By Judge Edmunds, Dr. Dexter, and O. C. Warren. A fine folio octavo volume of 320 pages. Large type, elegant paper, and neatly bound in cloth. Printed verbatim from the London edition. For sale at this office.

Philosophy of Mysterious Agents.

By F. Rogers. Human and Mundane; or the Dynamic Laws and Relations of Life. Bound, price, \$1; postage, 25 cents.

Light from the Spirit-World.

By Rev. Charles Hammond, Medium. Being written by the control of spirits. Price, 75 cents; postage, 10 cents.

The Bouquet of Spiritual Flowers;

By A. B. Child, M. D. Received, chiefly through the mediumship of Mrs. J. R. Adams. Price, 25 cents; postage, 15 cents.

Psalms of Life;

A compilation of Psalms, Hymns, Chants, Anthems, etc., containing the Spiritual, Progressive and Reformation Elements of the Age. Price, 25 cents; postage, 15 cents.

Night Side of Nature.

By Catherine Lowe, Ghost and Ghost Beers. Price, \$1.25; postage, 20 cents.

New Testament Miracles and Modern Miracles.

By J. H. Fowler. The comparative amount of evidence in each; the value of both, testimony of a hundred witnesses. An easy read before the Divinity School. Cambridge. Price, 25 cents; postage, 5 cents.

Spirit-world Real, but not Miraculous.

By Allen Putnam. Price, 25 cents; postage, 5 cents.

Dr. Radcliffe's Natural and Miraculous Clairvoyance.